

A HISTORICAL ANALYSIS OF PROMINENT LEADERS AND THREE MAJOR SCHISMS
IN THE CHURCH OF GOD OF PROPHECY

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This thesis-project is dedicated to the ministry
of the Church of God of Prophecy,
past, present, and future.

Do two walk together unless they have agreed to do so?

— Amos 3:3

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ABSTRACT

This thesis-project, *A Historical Analysis of Prominent Leaders and Three Major Schisms in the Church of God of Prophecy*, addresses a cyclical problem of division within the history of the church. For the study, semi-structured interviews were conducted from interviewees who had a close relationship with one of the former leaders in the church. Data was collected on each leader's cognitive, affective, and behavioral expressions within the context of the schism they were a part of. These expressions were useful in helping to identify leadership traits, leadership styles, and patterns of interaction among leaders. Whereas no direct correlations could be made between leadership traits with schism and leadership styles with schism, the study raises the question as to the impact that both traits and styles may have had on influencing divisions in the church.

From the data gathered, a Cycle of Schism was proposed showing the various stages of a schism in the making. Corrective measures were suggested for leaders to use in being proactive or reactive in preventing or ameliorating future schism. It is hoped that this thesis-project will assist in identifying those factors among leadership that lend themselves to schism in the church. It is also hoped that the thesis-project will be helpful in working toward promoting unity within the body of Christ.

CHAPTER 1

THE PROBLEM AND ITS SETTING

Introduction

The history of Christianity has been beset with numerous schisms or divisions in the church. The earliest and most notable division took place in 1054 A.D. in what is termed the Great Schism between Eastern Orthodox and Roman Catholic Churches. Further fragmentation occurred during the Reformation in the early 16th Century when Martin Luther broke away from the Catholic Church. Classical Pentecostalism¹ has also had its share of divisions in the church.² As a Pentecostal denomination, the Church of God/of Prophecy is no exception in that there have been three major schisms since its beginnings in 1903.³ All schisms involve the office of the General Overseer of the Church of God/of Prophecy and an opposing faction. The three major schisms include the disruption that occurred in the early 1920's between General Overseer, A.J. Tomlinson

¹ H.V. Synan, "Classical Pentecostalism," in *The New International Dictionary of Pentecostal and Charismatic Movements*, eds. Stanley M. Burgess and Eduard M. Van Der Mass (Grand Rapids, MI: Zondervan, 2003), 553. The term 'Classical Pentecostalism' refers to those Pentecostal churches which had their origins in the U.S. at the beginning of the 20th Century. 'Classical' is used to distinguish Pentecostal churches from Neo-Pentecostals found in mainline churches and from Charismatics found primarily in the Roman Catholic Church.

² Cecil M. Robeck, Jr., "Ecumenism," in *Studying Global Pentecostalism: Theories and Methods*, et al., eds. Allan Anderson (Berkeley, CA: University of California Press, 2010), 286. Robeck makes the observation that over the last seventy years there has been a significant rise in the number of independent Pentecostal and Charismatic ministries which serves to only exacerbate the problem of division.

³ W.A Poovey, *Your Neighbor's Faith* (Minneapolis, MN: Augsburg Publishing House, 1964), 105. Poovey makes the point that there are at least 200 independent church bodies that use the name the 'Church of God' in their title. Five groups claiming to be the 'Church of God' have their separate headquarters at Cleveland, TN.

and the Elders Church of God (spearheaded by J.S. Llewellyn),⁴ the schism between General Overseer, M.A. Tomlinson and the Grady Kent faction in 1957, and the division that occurred in the early 1990's between General Overseer, Billy D. Murray and 'The Concerned' group led by Robert J. Pruitt. This study will be a historical analysis of those prominent leaders and the three major schisms that occurred within the Church of God/of Prophecy.⁵ Each of the three time frames of schism within the denomination will be analyzed from a historical perspective with particular emphasis given to leadership issues within the movement.

Purpose of the Study

Studying schism within the Church of God/of Prophecy is important for several reasons. First, from a historical standpoint, the question needs to be explored as to why there seems to be an endemic pattern of schism within the context of renewal/restoration among early Holiness and Pentecostal movements, of which the Church of God/of Prophecy has its roots.⁶ A clue to understanding schism within

⁴ Wade H. Phillips, *Quest to Restore God's House: A Theological History of the Church of God, Cleveland, Tennessee, 1886-1923*, vol. 1.(Cleveland, TN: CPT Press, 2014), 553, 559, 562, 591.

J.S. Llewellyn was one of the ten elders that opposed A.J. Tomlinson. He had the greatest influence in swaying the other elders to remove Tomlinson from office. His disposition was to either 'rule or ruin.'

⁵ *Minutes of the 47th Annual Assembly, the Church of God of Prophecy, September 9-15, 1952* (Cleveland, TN: White Wing Publishing House, 1952), 28-29. To distinguish the 'Church of God over which M.A. Tomlinson is General Overseer,' from other groups, the courts decreed that as of May 1, 1952, the Tomlinson branch would use the name 'Church of God of Prophecy' in their secular and business affairs. This paper will use the descriptor, 'Church of God/of Prophecy' to encompass the name 'Church of God' which later became the 'Church of God of Prophecy.' When the first schism occurred in 1923, the Church of God of Prophecy did not exist in name.

⁶ S.L. Ware, "Restorationism in Classical Pentecostalism," in *The New International Dictionary of Pentecostal and Charismatic Movements*, eds. Stanley M. Burgess and Eduard M. Van Der Mass (Grand Rapids, MI: Zondervan, 2003), 1019. A.J. Tomlinson, first General Overseer of the Church of God/of Prophecy, referred to Pentecostalism as the 'last great reformation.'

Pentecostalism could be realized by having a better understanding of schism in the Church of God/of Prophecy. Likewise, to aid in understanding schism in the Church of God/of Prophecy, it will be beneficial to look at some of the early prominent leaders and schism within Classical Pentecostalism. For that reason, a history of schism within Pentecostalism and its principal leaders will be covered in detail in the Literature Review section, beginning with two devastating church splits that the principle founder of the Los Angeles Azusa Street Revival, William J. Seymour, suffered.⁷ One of the splits that occurred at Azusa was with the Florence Crawford/Clara Lum faction in the summer of 1908⁸ and the other occurred with the William Durham faction in May, 1911.⁹

The two major disruptions that Willis Collins Hoover experienced in Chile will be examined, first with the Methodist Episcopal Church, April 1910,¹⁰ and then later in his life with the break-up of the Iglesia Metodista Pentecostal Church in January 1933.¹¹ Another significant, yet major disruption that occurred in early Pentecostalism was with Francisco Olazabal and the Mexican Assembly of God in March 1923.¹²

A second reason why this study is important is to investigate the crucial part that leadership plays in fostering church division. It is believed by studying prominent leaders

⁷ Walter J. Hollenweger, *Pentecostalism: Origins and Developments Worldwide* (Peabody, MA: Hendrickson Publishers, Inc., 1997), 20-23. Hollenweger makes the point that most Pentecostal historians place Charles F. Parham and William J. Seymour as co-founders of the movement. In the final analysis, he contends, the reconciling Pentecostal experiences of Seymour have been his major contribution.

⁸ Larry E. Martin, *The Life and Ministry of William J. Seymour and a History of the Azusa Street Revival* (Pensacola, FL: Christian Life Books, 2014), 279-81.

⁹ Gaston Espinosa, *William J. Seymour and the Origins of Global Pentecostalism* (Durham and London: Duke University Press, 2014), 121-22.

¹⁰ Willis Collins Hoover, *History of the Pentecostal Revival in Chile*, trans. Mario G. Hoover (Santiago, Chile: Imprinta Eben-Ezer, 2000), 84.

¹¹ Hoover, *History of the Pentecostal Revival in Chile*, 246.

¹² Gaston Espinosa, "Francisco Olazabal: Charisma, Power, and Faith Healing in the Borderlands," in *Portraits of a Generation: Early Pentecostal Leaders*, eds. James R. Goff, Jr. and Grant Wacker (Fayetteville, AR: The University of Arkansas Press, 2002), 183-84.

behind the movements, that is, their character traits, their vision, their spirit, their motivation, and their commitment to the calling of God in their lives that insight can be gained regarding positive and negative aspects of their leadership styles. The role that cognitive, affective, and behavioral expressions play among leadership will be important in an effort to determine patterns of disruption that could serve as precursors to church schism. Having an understanding of negative leadership traits and unhealthy patterns of disruption can hopefully serve to instruct the Church of God/of Prophecy from following similar destructive paths in the future. This understanding will be relevant to ministry today in formulating preventable strategies to both recognize and dismantle church schism before it takes on a life of its own.

Lastly, studying schism within the Church of God/of Prophecy is important because it will hopefully contribute to a body of knowledge that is sorely lacking. Currently, there are several articles and excerpts from books that look at schism from within the broader context of Christianity. Unfortunately, there is limited material that can be found that addresses the issue of schism within Pentecostalism. There is even less material available regarding the topic of schism within the Church of God/of Prophecy. It is hoped that what is learned from the study could be applied to other Pentecostal churches as well as to mainline churches. It is also hoped that the information gleaned will be helpful in part in fulfilling Jesus' Prayer for Unity as recorded in John 17. "Neither pray I for these alone, but for them also which shall believe on me

through their word; That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.”¹³

Typology: Two Primary Types of Church Schism

Before proceeding further in the discussion, it will be helpful to have a better understanding of how church schism is classified. Currently, there is a lack of understanding as to how church schisms should be categorized. This is what Eisland refers to as “terminological fuzziness.” In her model, she proposes that there are two main types of schism, one that is a succession whereby an entire congregation leaves the original denomination. The other is when there is a split within a congregation referred as an “intra-congregational” division.¹⁴ Expanding upon Eisland’s model and for the purposes of this paper, church schism will be classified under two primary types, those that are “successions from the denomination” and those that are “intra-denominational church splits.” “Church successions” are schisms that usually involve one or more congregations leaving a denomination. Successions occur when major tenets of doctrine or polity are challenged by the succeeding churches.¹⁵ On the other hand, “intra-denominational church splits” occur when a denominational body splits from within. These are devastating schisms usually brought on by persuasive and authoritative personality types. Individuals with these personality types are prominent church leaders who are adept at influencing large numbers of people to follow them.

¹³ John 17:20-21, KJV.

¹⁴ Nancy L. Eisland, “Irreconcilable Differences: Conflict, Schism, and Religious Restructuring in a United Methodist Church,” in *Pentecostal Currents in American Protestantism*, eds. Edith L. Blumhofer, Russell P. Spittler, and Grant A. Wacker (Chicago, IL: University of Illinois Press, 1999), 178.

¹⁵ Eisland, “Irreconcilable Differences,” 178.

Admittedly, these are not clear and distinct classifications, for there are some overlapping factors involved in church schism that can be seen in both types. Examples of these types will be enlarged upon in the Literature Review chapter.

Factors Involved in Church Schism

There are a number of contributing factors associated with church schism within the context of Classical Pentecostalism. Primary factors include: doctrinal and polity issues, communication and cultural issues, racial issues, problems associated with spiritual excesses in the church, and personal conflict and leadership issues.

Regarding doctrinal issues, one of the criticisms of American Pentecostalism is that they have not formulated their beliefs and practices in any uniformity.¹⁶ Therefore, doctrinal issues have a propensity to play a major part in church schism. This concern is referenced by Hollenweger in citing Gordon Anderson. Anderson states that though the Pentecostal church has many positive features, it is "...a fertile field for a bumper crop of poor or heretical theology..." This is because many Pentecostals have an inadequate foundation by which to establish biblical principles that can be applied to the moral issues of everyday life.¹⁷

Some of the doctrinal clashes among Pentecostals may have something to do with extremist views as expressed by those coming from fundamentalist backgrounds.¹⁸

¹⁶ DejiAyegboyin and EmiolaNihinlola, "Pentecostalism and the Nigerian Baptist Convention Churches: The Way Forward," *Ogbomosho Journal of Theology* 13, no. 2 (2008): 217.

¹⁷ Hollenweger, *Pentecostalism: Origins and Developments Worldwide*, 312.

¹⁸ Alister E. McGrath, ed., *The Christian Theology Reader*, 2nd ed. (West Sussex, UK: Wiley-Blackwell, 2011), 582. Fundamentalism as a form of American Protestant Christianity lays special claim to the authority of the inerrant Word of God.

In such cases, early Pentecostals became extra-biblical in their applications, focusing on moral extremes. To these individuals, there were no shades of gray, only absolutes. Worldly practices such as dancing, drinking, fishing, and going to sporting events were strongly prohibited. Problems arose when well-intentioned religious leaders would confuse 'Essentials of the Faith' with 'Non-Essentials.' Essentials of the Faith are normative for all and have to do with those things that pertain to one's salvation. 'Non-Essentials,' on the other hand, are burdensome demands which tend to abuse Christian liberties. Abuses of this nature were addressed by Luke in the Jerusalem Council, Acts 15. Sound instructions were given to Gentile Christians to only adhere to the Essentials, that is, "these necessary things."¹⁹

The numerous denominations of Pentecostalism that have arisen attest to its practical and theological diversity, that is, each arose from some divisive doctrinal elements within its ranks.²⁰ Regardless of the growth that occurs, a fundamentalism that leans toward extremism and emphasizes 'Non-Essentials' will have a negative impact on people both inside and outside the church.

Besides doctrinal issues, differences over polity have caused division within Pentecostalism. Polity includes those forms of government found in a movement, whether episcopal, congregational or a combination of both. It includes those financial structures in place, how pastors and church leaders are appointed, and how they are disciplined. Church polity can also dictate liturgical styles and types of worship.

¹⁹ When the question of the circumcision became divisive among the Jews and Gentiles, the injunction was given stating, "For it seemed good to the Holy Ghost, and us, to lay upon you no greater burden than these necessary things." Acts 15:28, KJV.

²⁰ Scott Libson, "Extremism in Relation to What? The Case of Early Pentecostalism," *Journal of Theta Alpha Kappa* 37, no. 2 (2013): 35.

Whatever the form of government, it seems that people continue to grapple with the appropriation of power, whether found in traditional or modern forms of church governance.²¹

Communication issues or a lack thereof can play a major role in the propagation of conflict and eventually schism in the church. Hollenweger concurs. He states most of the time when there is new “church growth” due to the splintering of congregations, it is because of a failed attempt at communication. He notes that a major problem is that neither side can really appreciate the other’s style of spirituality.²² Most, if not all of the conflict and argumentation that goes on between individuals could be readily ameliorated if they actually took the time to listen to each other.²³

Cultural issues among Anglo-American leaders and Hispanic leaders within Pentecostalism have at times led to conflict and schism. This occurs when Anglos have tried to impose their cultural beliefs and practices on Hispanic congregations. Often times this leads to negative consequences and the result is division in the church. Such was the case with Francisco Olazabal. He was an influential preacher/apostolic leader among the Assemblies of God and was a prominent figure among Pentecostals. Conflict arose between him and Anglo-American leaders regarding disagreements on his approach to leadership issues. The conflict was both ecclesial and cultural in nature. Eventually, Olazabal separated from the Assemblies of God and formed the

²¹ Matthews Ojo, “Pentecostalism, Public Accountability and Governance in Nigeria,” *Ogbomoso Journal of Theology* 13, no. 1 (2008): 119.

²² Hollenweger, *Pentecostalism: Origins and Developments Worldwide*, 365.

²³ David D. Burns, *The Feeling Good Handbook* (New York: William Morrow and Company, Inc., 1980), 427.

Interdenominational Mexican Council of Christian Churches in Texas in 1923. A number of Hispanic Pentecostal congregations joined with him in this movement.²⁴

Unfortunately, issues of racism can be seen beginning with the Azusa Street Revival. When Charles Parham arrived at Azusa for the first time his actions toward William Seymour and others at the Mission were demeaning. Pentecostal scholar, Vinson Synan, outlines Parham's history, pointing out his early racial attitudes and his support for the Ku Klux Klan. However, Synan believes that Parham's conflict with Seymour had more to do with his denunciation of "hypnotists" and "spiritualists" at the Azusa Street Revival than racism itself.²⁵ Horn disagrees, stating that the conflict and resulting break between Parham and Seymour had strong racial undertones.²⁶ Despite Parham's and Seymour's differences, Azusa Street witnessed whites and blacks worshipping together. Frank Bartleman made the observation, "the color line that divided America was washed away by the blood of Jesus."²⁷ Sadly, the non-racial utopia which began at Azusa Street did not last long, the burgeoning American Pentecostal movement almost totally abandoning its earlier non-racist distinctive.²⁸ Hollenweger puts it well when he states that when the initial enthusiasm for a revival is over, organization and dogmas settle back in and old prejudices return.²⁹

²⁴ Carmelo Alvarez, "Hispanic Pentecostals in the United States," in *Pentecostal Power: Expressions, Impact and Faith of Latin American Pentecostalism*, ed. Calvin L. Smith (Leiden: Brill, 2011), 71.

²⁵ Espinosa, *William J. Seymour*, 11.

²⁶ J. Nico Horn, "The Experience of the Spirit in Apartheid: The Possibilities of the Rediscovery of the Black Roots of Pentecostalism for South African Theology," in *Experiences of the Spirit: Conference on Pentecostal and Charismatic Research in Europe at Utrecht University*, ed. Jan A.B. Jongeneel (Frankfurt, Germany: Peter Lang, 1991), 126.

²⁷ Espinosa, *William J. Seymour*, 56.

²⁸ Horn, "The Experience of the Spirit in Apartheid," 125.

²⁹ Hollenweger, *Pentecostalism: Origins and Developments Worldwide*, 45.

Some causes for schism in Pentecostal churches are due to what is termed “spiritual excesses.” The question needs to be posed, what is there about Pentecostalism that fosters an atmosphere of spiritual excesses? Espinosa’s explanation is that because Pentecostals have a more experience-based spirituality, it leads them to seek for direct, unmediated revelatory experiences with God.³⁰ Individuals place a high premium on these direct, revelatory experiences which they continue to pursue until they feel satisfied that their ‘revelation’ has been fulfilled. Their pursuit eventually causes them to authenticate their prophetic callings and if necessary to pull rank on their denominational leaders. Because they believe they are mandated by God, they do not need to submit to ecclesiastical authority structures. By assuming this authority for themselves, they create their own divinely sanctioned apostolic movements. It is Espinosa’s contention that the fragmentation which occurred among earlier Pentecostal leaders resulted from an abuse of these “spiritual excesses” and is evidenced in the rationales given by Parham, Seymour, Crawford, and Durham, in justifying the creation of their own movements.³¹

A primary factor seen in church schism has to do with leadership issues. These issues came to the forefront with the aforementioned early leaders of Pentecostalism, William Seymour and Charles Parham. When Parham arrived at the Los Angeles mission six months after the revival had been running, he was utterly disgusted by what he saw. He became outraged at what he called, “spiritualistic controls” and “people practicing hypnotism.” In his mind, these “abuses” must be stopped immediately. Without

³⁰ Espinosa, *William J. Seymour*, 153.

³¹ Espinosa, *William J. Seymour*, 153.

permission, Parham walked to the pulpit and stated, “God is sick at his stomach!”

Silence filled the room, the people were stunned. Seymour and the mission, Parham demanded, had to submit to his authority or else.³²

Espinosa writes, “Seymour had to make a decision: submit or stay true to his calling.”³³ Seymour did not submit, two of the mission’s trustees told Parham he was no longer welcome and must leave at once. Parham became incensed at being kicked out of the mission. He immediately set up another mission with the intent of proselytizing Azusa Street followers. His strategy worked, thus beginning the first major schism in Pentecostalism.³⁴ In his meetings for the next several months, Parham would continue to bring railing accusations against Seymour and the Azusa Mission.³⁵ As seen in the aforementioned case, and as Ortiz has rightly stated, schisms often portray the dark side of leadership. For good or bad, the dark side of leadership and the schisms they foster have become a negative trademark of Pentecostalism.³⁶

Beginning with Azusa Street, church schisms seem to be part and parcel of the history of the Pentecostal movement. Hoffnagel takes the view that most splits are not due to an anti-authoritarian spirit on the part of the church members. Rather, divisions come about as a result of ambitious church leaders, who when faced with unlikely prospects of moving up the church hierarchy, challenge incumbent pastors, and in the

³² Espinosa, *William J. Seymour*, 96-97.

³³ Espinosa, *William J. Seymour*, 97.

³⁴ Martin, *The Life and Ministry of William J. Seymour*, 270.

³⁵ Espinosa, *William J. Seymour*, 98.

³⁶ Hector Ortiz, “History of Global Pentecostalism,” lecture notes and slides, Gordon-Conwell Theological Seminary, Global Pentecostalism Track (Santa Domingo, DR, January 19-23, 2015).

process draw their own following.³⁷ It was an ambition for leadership that played a major part in the Church of God/of Prophecy schism in 1923. Varlack contends that desires for stronger leadership roles within the Council of Twelve are what helped to foment the division.³⁸

A number of contributing factors have been discussed which play a part in church schism. It is this writer's contention that leadership issues are the primary cause for schism within Pentecostal churches. This proposition seems likely when one considers that problems in leadership can result from a gamut of individual issues such as pride, ignorance, avarice, ambition, imperiousness, contentiousness, and love of pomp.³⁹ Even when exploring the many factors, such as doctrinal and polity, communication and cultural, racial, and spiritual excesses in the church, all of these issues are directly or indirectly influenced by decisions and actions taken by leadership. Because leadership issues assume a critical role in fostering church division, the primary thesis of this study will be to investigate what part that prominent leaders have played in the three major schisms in the history of the Church of God/of Prophecy.

Research Questions

Whereas several factors contribute to schism, leadership issues appear to account for a significant share of fragmentation that is seen in Pentecostalism. The

³⁷ Judith Chambliss Hoffnagel, "Pentecostalism: A Revolutionary or Conservative Movement," in *Perspectives on Pentecostalism: Case Studies from the Caribbean and Latin America*, ed. Stephen D. Glazier (Washington D.C.: University Press of America, Inc., 1980), 118.

³⁸ Adrian L. Varlack, Sr., *Foundations: Church of God of Prophecy, Concise History, Polity, Doctrine, and Future* (Cleveland, TN: White Wing Publishing House, 2010), 66.

³⁹ David B. Barrett, *Schism and Renewal in Africa: An Analysis of Six Thousand Contemporary Religious Movements* (Nairobi: Oxford University Press, 1968), 92.

scope of this study will be to explore unhealthy leadership issues as it relates to schisms within the Church of God/of Prophecy. Unhealthy leadership manifests itself in many ways, but most directly through carnal thoughts, carnal emotions, and carnal behaviors. Thoughts, emotions, and behaviors are ways that individuals express themselves. A person's unhealthy thoughts, unhealthy emotions, and unhealthy behaviors and the interrelatedness between these three descriptors can be best understood by utilizing (CBT) Cognitive Behavioral Therapy. CBT represents a synthesis of cognitive therapy and behavior therapy.⁴⁰ A basic premise of cognitive therapy is that a person's cognitions or thoughts, that is, the way they perceive things, their mental attitudes, and beliefs will play a significant impact on their mood or emotions.⁴¹ Another main premise of the CBT model is that thoughts and emotions will impact behavior. Most of the problems associated with unhealthy behavior come from having unhealthy cognitions and unhealthy emotions. This study will attempt to ferret out unhealthy cognitions, emotions, and behaviors displayed by church leadership and to ascertain how they might contribute to schisms within the church. These cognitions, emotions, and behaviors will collectively be expressed through leadership traits and leadership styles. One of the goals of the study will be to generate sufficient data in an attempt to answer questions regarding leadership traits and styles.

Besides leadership traits and styles, patterns of interaction among the leadership will also be looked for. These too will be ascertained by examining each leader's

⁴⁰ Burns, *The Feeling Good Handbook*, 11.

⁴¹ David D. Burns, *Feeling Good: The New Mood Therapy* (New York: William Morrow and Company, Inc., 1990), 130.

cognitive processes (their attitudes, thoughts, and beliefs), the emotions they express (their affect), and the actions they take. Systems theory will be utilized in this thesis-project in an effort to better understand patterns of interaction that take place between each prominent leader and their respective opposing leader in the church. In systems theory, there are two components: elements and the relationships that exist among the elements. A goal of systems theory is to understand how the elements of the system dynamically interact with each other.⁴² For this study, the 'elements' are the church leaders of one faction and the church leaders of the opposing faction. The 'relationships' and 'non-relationships' among opposing elements take the form of various interactions between factions. Systems theory will be helpful in discerning patterns of interaction from data collected and analyzed. It should also prove useful in formulating corrective strategies for working with schisms in the church.

The information which is hoped to be obtained and is relevant to leadership issues within the context of this study can be developed into six research questions:

1. Are there certain cognitive, affective, and behavioral expressions found among prominent leaders that are common to the three major schisms in the Church of God/of Prophecy?
2. Are there certain leadership traits, positive or negative, among prominent leaders that are common to the three major schisms in the Church of God/of Prophecy?

⁴² Norvell Northcut and Danny McCoy, *Interactive Qualitative Analysis: A Systems Method for Qualitative Research* (Thousand Oaks, CA: Sage Publications, 2014), 27.

3. Are there certain leadership styles among prominent leaders that are common to the three major schisms in the Church of God/of Prophecy?
4. Are there identifiable patterns of interaction among prominent leaders that are common to the three major schisms within the Church of God/of Prophecy?
5. Are there scriptural/theological corrective measures that can be taken to prevent or ameliorate future schism within the Church of God/of Prophecy?
6. Would any of the three major schisms in the Church of God/of Prophecy be considered a justifiable or “good” schism?

These research questions will be enlarged upon in the Project Design section.

Historical Analysis

In terms of methodology, the study is considered a Historical Analysis. Using this method, historical materials are gathered, read, and analyzed for the purpose of constructing and reconstructing the realities of the past.⁴³ This approach was chosen because one of its aims is to investigate, from a historical context, patterns of relationships within specified groups and to develop a theory that explains those relationships. In this particular study, one of the objectives will be to look for patterns of interaction among the six prominent leaders and the three major schisms within the history of the Church of God/of Prophecy. Uncovering these patterns will be relevant to ministry in the church today.

⁴³ Norman K. Denzin and Yvonne S. Lincoln, eds., “Strategies of Inquiry,” in *Handbook of Qualitative Research*, 2nd ed. (Thousand Oaks, CA: Sage Publications, 2000), 375.

In combination with Historical Analysis, a similar method of investigation to be used is Content Analysis. This method employs a procedure in which qualitative data is collected, transformed, and analyzed.⁴⁴ In Content Analysis, once the primary and secondary historical sources are determined, the various themes and variables are coded for analysis.⁴⁵ For this study, what will be coded for are individual attitudes, beliefs, affect, and behaviors among former key leaders in the Church of God/of Prophecy. Content Analysis will also be useful in assessing leadership traits, leadership styles, and underlying patterns of interaction through the analyzation of various primary and secondary sources. Sources will include data received from the interviews conducted among study participants, any historical documents, archival information, and audio/visual recordings of former prominent leaders in the church. The information obtained regarding former leaders and their relation to church schism within the Church of God/of Prophecy will be helpful in addressing the six research questions.

The main method of inquiry for this study is the interview. An interview format was chosen because it is a straightforward way of obtaining research-relevant information. The main types of interviews used by researchers are the fully structured, the semi-structured, and the unstructured interview.⁴⁶ The semi-structured interview will be used for this study's research design. This methodology has the advantage of having clearly defined purposes, yet at the same time gives flexibility on how questions

⁴⁴ John W. Creswell, "Controversies in Mixed Methods Research," in *The SAGE Handbook of Qualitative Research*, eds. Norman K. Denzin and Yvonne S. Lincoln (Los Angeles, CA: SAGE, 2011), 279.

⁴⁵ Gery W. Ryan and H. Russell Bernard, "Data Management and Analyses Methods," in *Handbook of Qualitative Research*, 2nd ed., eds. Norman K. Denzin and Yvonne S. Lincoln (Thousand Oaks, CA: Sage Publications, 2000), 785.

⁴⁶ Colin Robson, *Real World Research: A Resource for Social Scientists and Practitioner-Researchers* (Oxford: Blackwell Publishers Ltd, 1993), 228, 230-231.

can be worded and presented.⁴⁷ Six participants that were close acquaintances with the six prominent leaders will be interviewed. A series of questions will be asked regarding positive and negative leadership traits, leadership styles, methods of communication, and ways of interacting with others. Two of the prominent leaders in the Church of God/of Prophecy, A.J. Tomlinson and J.S. Llewellyn, have passed on a number of years ago. It is unlikely that there are any relatives or close acquaintances that are currently alive to interview. In these two cases, the participants chosen to interview will be those that have a good, historical background of the two leaders in question. All interviews will be conducted following the guidelines established by Gordon-Conwell's Institutional Review Board.

Leadership Traits

One of the goals of the study will be to discover certain leadership traits among the prominent leaders in the Church of God/of Prophecy. Leadership traits make up those attributes or parts of an individual's personality that are commonly found among those in authority. Traits operate through intellectual, physical, emotional, social, and spiritual domains. Phares defines a trait as the way in which an individual expresses themselves. It depicts how they think or act in a similar vein in response to a variety of different stimuli or situations.⁴⁸ Basically, what he is saying is that traits are expressed cognitively, affectively, and behaviorally and there is a stability and consistency to how

⁴⁷ Robson, *Real World Research*, 227, 231.

⁴⁸ E. Jerry Phares, *Introduction to Personality* (Columbus, OH: Charles E. Merrill Publishing Company, 1984), 237.

they are expressed. In this study as each prominent church leader's cognitive, affective, and behavioral expressions are collected from the data and organized, leadership traits will become more evident.⁴⁹ The leadership traits that will be examined, among others in this study, are the dialectics of competence/codependence, transparency/paranoia, motivation/compulsion, self-confidence/narcissism,⁵⁰ ambition/greed, honesty/dishonesty, flexibility/inflexibility, meekness/retaliation, patience/impatience, selfishness/unselfishness, humility/pride, contentment/discontentment, parsimony/covetousness, and love/hatred. It can be seen these dialectics are expressions of works of the flesh and fruit of the Spirit.

Leadership Styles

Leadership styles are closely related to leadership traits however, they are somewhat different. Leadership styles are the means and methods used to manage a group of individuals. They refer to the way in which leaders solve problems and make decisions. It is an individual's constellation of traits that for the most part will determine his or her leadership style. For this study, leadership styles will be categorized as Autocratic, Democratic, Transactional, Transformational, and Servant. Autocratic or authoritative leadership is often employed when the leader or organization is faced with a particular internal or external threat. Once the threat is past, a more democratic

⁴⁹ Phares, *Introduction to Personality*, 239. Data will come mostly from primary sources. Regarding traits, Phares believes that if there is to be a deeper understanding of a certain trait, for example, aggression, the researcher would be better advised to abandon inventories and turn to idiosyncratic traces that individuals leave in life such as letters, diaries, and recordings.

⁵⁰ Gary L. McIntosh and Samuel D. Rima, *Overcoming the Dark Side of Leadership: How to Become an Effective Leader by Confronting Potential Failures* (Grand Rapids, MI: Baker Books, 2007), 104, 115, 123, 136. The authors list codependence, paranoia, compulsion, and narcissism as dark leadership traits.

approach can be employed. The problem with authoritative leadership is after the threat is past; the autocrat often stays in place. Autocrats can usually be of two types. One is a benevolent leader who controls most aspects of an organization. The other type of autocrat is manipulative and deceptive in their quest for unlimited authority. A democratic style of leadership is observed when a group of individuals or ministry teams is used collectively to help govern the church.⁵¹ This approach is helpful when there is a major decision to be made and subordinates have relevant information and knowledge that is lacked by the leader.⁵²

Transactional leadership is based on the idea of transactions or exchanges that take place between a leader and his or her followers. Here, the leader discusses with others what the rewards will be for fulfilling certain requirements. Transformational leadership, on the other hand, raises leadership to a higher level by inspiring followers to commit to a shared vision for the group and challenges them to be innovative problem solvers.⁵³ Servant leadership is similar to transformational leadership, but goes beyond it in that servant leaders put the interests of their followers before their own.⁵⁴ Leadership styles will emerge as data is analyzed from cognitive, affective, and behavioral expressions, from works of the flesh and fruit of the Spirit expressions, and from leadership traits.

⁵¹ Michael J. Anthony and James Estep, Jr., eds., *Management Essentials for Christian Ministries* (Nashville, TN: Broadman & Holman Publishers, 2005), 295.

⁵² Jay A. Conger and Rabindra N. Kanungo, *Charismatic Leadership in Organizations* (Thousand Oaks, CA: Sage Publications, 1998), 42.

⁵³ Bernard M. Bass and Ronald E. Riggio, *Transformational Leadership*, 2nd ed. (New York: Psychology Press, 2006), 4.

⁵⁴ Bernard M. Bass, *The Bass Handbook of Leadership: Theory, Research, & Managerial Applications*, 4th ed. (New York: Free Press, 2008), 626.

Data Gathering, Analysis, and Interpretation

The main goal of data gathering is to address the question, “What is going on here?”⁵⁵ More specifically, for this study, the primary question to address is, “What do six former leaders in the Church of God/of Prophecy have to do with schism?” To answer that question, data will be mined from primary and secondary sources. What will be looked for in primary and secondary sources are each leader’s cognitive expressions (attitudes and beliefs), affective expressions, and behavioral expressions. These expressions, in turn, will give clues to leadership traits, leadership styles, and any unhealthy patterns of interaction that take place within the leadership.

After data is collected, the next step is data analysis. For this study, the various descriptors of cognitive expression, affective expression, and behavioral expression will be highlighted and collated as a means to see which leadership traits emerge. Traits, including works of the flesh, and fruit of the Spirit found among each prominent leader will be displayed and organized through the use of tables. The tables will be helpful in making comparisons between church leaders and for further interpretation.

Wolcott is careful to distinguish between data analysis and data interpretation. While there is some overlap between the terms, there are differences. Interpretation is the process whereby factual data and cautious analysis is transcended into meaning.⁵⁶ For this study, after data is collected from primary and secondary sources, and an analysis is made through selected tables, it is time for data interpretation. One question

⁵⁵ Harry F. Wolcott, *Transforming Qualitative Data: Description, Analysis, and Interpretation* (Thousand Oaks, CA: Sage Publications, Inc., 1994), 12.

⁵⁶ Wolcott, *Transforming Qualitative Data*, 36.

to investigate is, what does it mean when one or two traits seem to be more prevalent than others? For example, do certain traits such as flexibility and inflexibility or meekness and retaliation show up regularly and how do they compare or contrast with other leaders?

Information gleaned from cognitive, affective, and behavioral expressions as well as leadership traits, should make it possible to detect certain leadership styles. An important part of the study will be to see what patterns of interaction between opposing factions can be detected among the three major schisms in the Church of God/of Prophecy. Systems theory will be utilized to ascertain unhealthy patterns of interaction among leadership and also used to help formulate corrective strategies to either prevent or ameliorate future schism in the church. Detailed methods of data gathering, analysis, and interpretation will be given in the Project Design section.

Summary

This study will be a historical analysis of prominent leaders and the three major schisms that occurred within the Church of God/of Prophecy since the turn of the 20th century. Although over the years there have been a number of smaller disruptions that have occurred within the denomination, the goal of this thesis-project is to try to gain an understanding of the three divisions which had the greatest impact. These will include the A.J. Tomlinson and J.S. Llewellyn faction, the M.A. Tomlinson and the Grady Kent faction, and Billy D. Murray and the Robert J. Pruitt group known as “The Concerned.” Each of these three time frames of schism within the Church of God/of Prophecy will be

analyzed from a historical perspective with particular emphasis given to leadership issues within the movement.

It was discussed that there are a number of reasons why this study should be undertaken. First, the history of the renewal/restoration movement within early Holiness/Pentecostalism is unquestionably replete with endless schisms. A clue to understanding schism in Pentecostalism could be realized by having a better understanding of how schism from a historical context is generated in the Church of God/of Prophecy. Questions need to be explored as to what there is about Pentecostalism in general and the Church of God/of Prophecy as a denomination that lends itself to patterns of disruption and fragmentation. These questions can hopefully be answered as various factors of disruption are explored.

Some of the factors involved in church division have been discussed. These include: doctrinal and polity issues, communication and cultural issues, racial issues, problems associated with spiritual excesses in the church, and personal conflict and leadership issues. Among these factors, leadership issues stand out as being a major contributor to schisms in the church. Whereas it is noted that sexual indiscretions and moral failings seem to be part and parcel of current Christendom leadership issues, these particular improprieties were not found to be associated with the prominent leaders and three major schisms investigated in this study.

It is believed by studying the men behind the movements, their leadership traits, their leadership styles, and their patterns of interaction, much can be gleaned with respect to understanding schisms within the Church of God/of Prophecy. The crucial

role given to leadership issues in the dynamics of church division should not be overlooked and therefore becomes an important reason why this study should be undertaken.

Lastly, studying schism within the Church of God/of Prophecy is paramount because it will hopefully contribute to a body of knowledge that is bereft of information in this field of inquiry. Currently, there is limited material that can be found that addresses the issue of schism within Pentecostalism. What information that is found is often relegated to social, political, and economic sources of church fragmentation.⁵⁷ While there is a shortage of resources in Pentecostal literature, there is even less material available regarding the topic of schism within the Church of God/of Prophecy.

In terms of methodology, this study will incorporate both historical and content analysis. These methods will be useful for collecting, analyzing, and interpreting data. Historical data will be gathered from primary and secondary sources. It is believed that data collected from the study participants' interviews about former prominent leaders in the church will yield rich information regarding leadership traits and leadership styles. Primarily, the data that will be looked for is each leader's cognitive, affective, and behavioral expressions. These expressions will be manifested in the various ways in which leaders interact with each other. Systems theory will be employed to detect any commonalities in patterns of interactions among the leadership factions for each time frame in church history.

⁵⁷ H. Richard Niebuhr, *The Social Sources of Denominationalism* (New York: Henry Holt and Company, Inc., 1957), 271-272.

Hopefully, the study will be able to identify certain patterns of interaction that are common to the three major schisms in the church. Having an understanding of negative leadership traits and unhealthy patterns of disruption can hopefully serve to instruct the Church of God/of Prophecy from following similar destructive paths in the future. This understanding will be relevant to ministry today in formulating preventable strategies to both recognize and dismantle church schism before it metastasizes to unhealthy proportions in the Body of Christ. In some fashion, it is hoped that what is learned from the study could be applied to other Pentecostal churches as well as to mainline churches in preventing or at least ameliorating schism in Christendom.

CHAPTER 2

LITERATURE REVIEW

Introduction

The literature review section will utilize eight designated books having relevant information on Pentecostal church schism.¹ Information from the texts regarding schism will be mined and put into conversation with each other. The review will discuss seven major schisms found in the history of Pentecostalism. An objective of the study will be to identify relevant leadership traits and styles and patterns of interaction that are found among prominent leaders in the church. It is the writer's persuasion that leadership traits, styles, and patterns of interaction that are inherent in the anatomy of church schism will be expressed through each prominent leader's cognitions, affect, and behavior. The repercussions of each schism will be noted in addition to any corrective action that was attempted by leadership. The purpose of the literature review is not to give a detailed historical overview of each schism, but rather to concentrate on those areas of leadership that might contribute to schisms in the church. The information

¹ Gaston Espinosa, *William J. Seymour and the Origins of Global Pentecostalism* (Durham and London: Duke University Press, 2014).
Craig Borlase, *William Seymour: A Biography* (Lake Mary, FL: Charisma House, 2006).
Willis Collins Hoover, *History of the Pentecostal Revival in Chile*, trans. Mario G. Hoover (Santiago, Chile: Imprenta Eben-Ezer, 2000).
Gaston Espinosa, *Latino Pentecostals in America: Faith and Politics in Action* (Cambridge, MA: Harvard University Press, 2014).
James R. Goff, Jr. and Grant Wacker, eds., *Portraits of a Generation: Early Pentecostal Leaders* (Fayetteville, AR: The University of Arkansas Press, 2002).
Wade H. Phillips, *Quest to Restore God's House: A Theological History of the Church of God, Cleveland, Tennessee, 1886-1923*, vol. 1. (Cleveland, TN: CPT Press, 2014).
R.G. Robins, A.J. Tomlinson: *Plainfolk Modernist* (Oxford: Oxford University Press, 2004).
Adrian L. Varlack, Sr., *Foundations: Church of God of Prophecy, Concise History, Polity, Doctrine, and Future* (Cleveland, TN: White Wing Publishing House, 2010).

gleaned from the review will be useful in directing and validating the study's project design.

As mentioned in Chapter 1, to better understand schism in the Church of God/of Prophecy, it will be helpful to glean information about schism in earlier Pentecostal movements. Therefore, the first part of the review will focus on schisms that occurred in early 20th Century Pentecostalism. It will begin with the two major schisms that William J. Seymour was involved in, namely, with the Clara Lum/ Florence Crawford, and William Durham factions. Next, the review will examine the disruption that Willis Collins Hoover faced in his early ministry in Chile with the Methodist Episcopal Church in. Lastly, the schism that Francisco Olazabal experienced with the Mexican Assembly of God will be reviewed.

The second part of the literature review will examine the prominent leaders and the three major schisms in the Church of God/of Prophecy. The two main figures behind the disruption in the early 1920's were A.J. Tomlinson and J.S. Llewellyn. More recent schisms in the Church of God of Prophecy will be explored with General Overseer, M.A. Tomlinson and the Grady Kent disruption in 1957 and General Overseer, Billy D. Murray and the Robert J. Pruitt, "The Concerned," faction in the 1990's. Information from primary sources for these schisms will be retrieved from the archives of the Church of God of Prophecy. Bishop Adrian Varlack, Church Historian for the Church of God of Prophecy, will be a valuable resource for these materials.

It will be remembered in Chapter 1, Eisland categorized church schisms into two main types, “successions” and “intra-congregational.”² This study expands upon Eisland’s model, by classifying church schism under two primary types, those that are “successions from the denomination” and those that are “intra-denominational church splits.” The closing paragraphs for each schism will describe how each one might fall into either typology.

To summarize, the goal of the Literature Review will be to do an evaluative review of precedent research as it pertains to key themes of the thesis-project. From the readings, leadership traits, leadership styles, and patterns of interaction among prominent figures will be studied with regards to their impact on schism within Classical Pentecostalism and in particular, the Church of God/of Prophecy. The goal will be to dissect and then collate the materials gleaned from the readings in such a way as to lay a solid groundwork for the thesis-project methodology. The next sections of the review will look at the men, their movements, and the schisms that developed.

William J. Seymour and Florence Crawford/Clara Lum Schism

Florence Crawford first attended the Azusa Street Mission in April 1906 where in the same month she was sanctified and baptized with the Holy Spirit.³ Though she enjoyed the atmosphere of the Mission, within a few months of being there, she felt

² Nancy L. Eisland, “Irreconcilable Differences: Conflict, Schism, and Religious Restructuring in a United Methodist Church,” in *Pentecostal Currents in American Protestantism*, eds. Edith L. Blumhofer, Russell P. Spittler, and Grant A. Wacker (Chicago, IL: University of Illinois Press, 1999), 178.

³ Cecil M. Robeck, Jr., “Florence Crawford: Apostolic Faith Pioneer,” in *Portraits of a Generation: Early Pentecostal Leaders*, eds. James R. Goff, Jr. and Grant Wacker (Fayetteville, AR: The University of Arkansas Press, 2002), 224.

called of God to open new works in California and Oregon. Crawford prevailed upon Brother Seymour to let her go and fulfill her calling. It could be said of Crawford that she “pulled rank” on him by using the pretext of a divine calling. Seymour reluctantly let her go, but entrusted her with the tasks of opening new works throughout the West Coast in the name of the Apostolic Faith Mission.⁴

Florence Crawford was a woman who was work-driven and restless. Her leadership style was viewed by many as being authoritarian and controlling. As a matriarch of the movement, she watched over her flock and “sought to maintain ‘unity’ by squashing any hint of dissension that might arise.” Her heavy-handed leadership style would eventually cause a disruption by disgruntled ministers within her church ranks.⁵

Clara Lum, an accomplished woman minister in her own right, excelled in shorthand and soon became co-editor with William Seymour of “*The Apostolic Faith*” paper. It appears that Seymour and Lum not only worked well together, but had a congenial relationship. Because of her dedication to the work of the Mission, Lum never married, embracing a celibate life given over to the Lord.⁶

The main reason for the Crawford/Lum and Seymour split was due to personality issues. Strong temperaments aside, there were some underlying doctrinal issues that figured into the schism. William Seymour taught that a divorced person could remarry and remain in the ministry as long as they were not the cause of the divorce.⁷ For a number of years, Florence Crawford had an unstable marriage, putting her ministry

⁴ Robeck, Jr., “Florence Crawford,” 225.

⁵ Estrela Y. Alexander, *Limited Liberty: The Legacy of Four Pentecostal Women Pioneers* (Cleveland, OH: The Pilgrim Press, 2008), 47.

⁶ Espinosa, *William J. Seymour*, 113-114.

⁷ Espinosa, *William J. Seymour*, 106-107.

before her husband and daughter. A strained relationship eventually caused Crawford's husband to divorce her on the grounds of "abandonment." Crawford knew Seymour's strict stance on marriage, and no doubt part of her reasoning for eventually separating herself from Azusa Street was that she could see the handwriting on the wall, that is, her leadership role being compromised. She soon left for Portland, Oregon, starting her own Apostolic Faith Mission denomination.⁸

Seymour and Lum had a close working relationship, but, it could have been more personal than that. It is believed in the early part of 1908 that Seymour sought the advice of Charles Mason regarding the idea of marrying someone (presumably Lum) of a different race. In that day and age, due to the discord that could arise from an interracial marriage, Mason advised against it.⁹ Seymour took Mason's advice and shortly thereafter married a woman within his own race, Jennie Moore Evans. The marriage was clandestine in nature with only Seymour and Jennie and the witnesses in attendance. The person that was hit hardest by the news of the marriage was Clara Lum. Both she and Crawford felt betrayed by Seymour's marriage. To them, it was a violation of the "end-times" message and their self-imposed stance on celibacy. Adding to the insult, Lum was close to the same age as Seymour, whereas Jennie Moore Evans was thirteen years his younger. Almost immediately, like a jilted lover, Lum left Azusa Street, but not without first absconding with the national and international mailing lists of *The Apostolic Faith* paper.¹⁰ Lum moved to Portland to join forces with Florence

⁸ Espinosa, *William J. Seymour*, 106-107.

⁹ Borlase, *William Seymour: A Biography*, 201.

¹⁰ Espinosa, *William J. Seymour*, 113-114.

Crawford. As early as May 1908 they began republishing the paper and gave Portland, Oregon as the new address of *The Apostolic Faith*.¹¹

Losing the mailing lists and later the paper itself were devastating blows to Seymour. He was no longer able to get his message out to the nations and any forthcoming financial support would be diverted from Azusa Street to Portland.

Crawford and Lum gave the impression that it was Seymour's idea for the paper to be moved by stating, "We have moved the paper which the Lord laid on us to begin at Los Angeles to Portland, Oregon which will now be its headquarters."¹²

If the paper scandal was not bad enough, Florence Crawford was able to effectively weaken Seymour's influence by taking within her fold many of the Apostolic Faith Missions that had been established in California. In a deceptive way, she continued to use for her own movement the name that Seymour used, that is, the Apostolic Faith Mission.¹³ Tragically, the unlikely offenses that helped to bring down a movement were Florence Crawford's rejection of Seymour's strict views on divorce and Clara Lum's feelings of betrayal toward Seymour for getting married. Both factors seriously fragmented and impacted the Azusa Street Mission. The schism began as a succession due to Crawford's and Seymour's doctrinal differences. It ended up as an intra-denomination division with the absconding of the mailing lists by Lum and with Crawford taking many of Seymour's mission churches.

¹¹ Borlase, *William Seymour: A Biography*, 196-197.

¹² Borlase, *William Seymour: A Biography*, 197.

¹³ Espinosa, *William J. Seymour*, 107.

William J. Seymour and William Durham Schism

The last major schism that William Seymour suffered was at the hands of a trusted friend, William Durham. Durham originally visited the Azusa Street Mission from February to March 1907. It was during this visit that he acknowledged Seymour's leadership of the Pentecostal movement. To Durham, Seymour demonstrated character traits of meekness and humility. These same traits were not easily observable in William Durham, rather he was noted for his boldness and directness in preaching, cutting to the core of the matter.¹⁴ At times he exhibited a stubborn and aggressive side that came across as derogatory and highly polemical.

Part of Durham's caustic and confrontational manner may have had to do with the tragedies he suffered, primarily the death of his wife, Bessie Mae. In August 1909 she passed away at age twenty-seven due to childbirth complications of their third child. Bessie Mae's death created an emotional and spiritual crisis for Durham that he was not able to recover from. He attempted to cope with her death by completely immersing himself in the ministry. He viewed himself as a sacrifice, vowing "to make myself an offering to the whole Pentecostal movement."¹⁵ Sadly, Durham never allowed himself to adequately grieve over Bessie Mae's death. To make matters worse, he was dealt another blow when just six months after the passing of his wife, his youngest daughter (also named Bessie) succumbed to pneumonia on February 23, 1910.¹⁶

¹⁴ Edith L. Blumhofer, "William Durham: Years of Creativity, Years of Dissent," in *Portraits of a Generation: Early Pentecostal Leaders*, eds. James R. Goff, Jr. and Grant Wacker (Fayetteville, AR: The University of Arkansas Press, 2002), 129.

¹⁵ Blumhofer, "William Durham: Years of Creativity," 135.

¹⁶ Blumhofer, "William Durham: Years of Creativity," 135-136.

These tragedies would have a profound impact on William Durham's physical, emotional, and spiritual state. It is believed that his writings on sanctification and his "Finished Work" theology occurred during that time frame when he was experiencing grief, stress, and bodily exhaustion.¹⁷ It is from this compromised mental and emotional state that Durham would travel to the Azusa Street Mission in February 1911.

Prior to coming to Azusa, Durham began teaching "the finished work of Calvary." As he saw it, when God saves a man, He makes him clean because Christ finished the work. He believed that the Christian is "fully" saved at regeneration and is therefore in no need of a subsequent sanctification experience. Durham's "Finished Work" doctrine flew in the face of Seymour and early 20th Century Pentecostals, those that strongly adhered to Wesleyan tenets of sanctification as a second definite work of grace.¹⁸ The Wesleyan camp is what William Seymour hailed from. Seymour taught that the twin works of justification and sanctification were followed by a Pentecostal baptism as an additional work of the Holy Spirit.

It was during the early part of 1911 that Seymour asked one of his most trusted white supporters, William Durham, to preach for him at Azusa while he conducted revivals back East. Durham gladly accepted the invitation. He preached a second great revival at Azusa, but along with it, there came a devastating schism. Unbeknownst to Seymour, Durham was preaching his "Finished Work" doctrine. Trustees of the church contacted Seymour to come home immediately.¹⁹ When Seymour made it back to the

¹⁷ Blumhofer, "William Durham: Years of Creativity," 135-136

¹⁸ Espinosa, *William J. Seymour*, 121.

¹⁹ Espinosa, *William J. Seymour*, 121.

Azusa Mission he tried to find common ground with Durham and attempted to persuade him to reject his finished work position. Durham would have nothing to do with Seymour's directives. He had a firm determination to rule or to ruin, his goal being to win the Azusa Street Mission for himself.²⁰ Durham even had the gall to invoke divine authority for his actions, stating to Seymour that God wanted him to hand over Azusa. Seymour would not acquiesce to Durham's demands. Rather, he and the church trustees padlocked Durham out of the Mission. Durham was incensed at being locked out. This action highly offended him. In his anger, he did all he could to damage and tarnish Seymour's name. He used his own paper to denounce and destroy Seymour stating that "although God had mightily used Seymour years ago when he was humble, it was now clear that the power of God had left him."²¹

Durham set up a rival mission causing large numbers to leave Azusa and follow him. Even when Durham died one year later in 1912, instead of the flock returning to Seymour, most decided to join one of the other growing missions in the area. Though doctrinal issues were involved, the schism had strong personality elements involved. It was an internal split that would be classified as being intra-denominational.

Willis Collins Hoover and Methodist Episcopal Church Schism

Willis Collins Hoover went through two major schisms during his lifetime. The first schism occurred with the Methodist Episcopal Church in Chile over doctrinal issues. It was in 1907 that Hoover learned of Pandita Ramabai's Pentecostal revival in India. As

²⁰ Borlase, *William Seymour: A Biography*, 215.

²¹ Espinosa, *William J. Seymour*, 122-123.

superintendent of the Methodist Central District and as pastor of its largest parish, the Valparaiso church, Hoover encouraged his people to pray for and expect a Holy Ghost Revival. The revival occurred in April 1909. Church attendees were found weeping and laughing uncontrollably, rolling on the floor, and repenting and confessing their sins. In the first year alone, more than two hundred conversions were recorded.²²

But it appears not all were accepting of these “Spirit-led” meetings. As news got out of the Valparaiso meetings, the area pastors became highly critical of Hoover and the church, standing “in open opposition against all manifestations of the Spirit.”²³ In time, Hoover and many of his congregation experienced rejection and censure from the Methodist Episcopal Church. In an effort to put down further dissension, Bishop Bristol put together a disciplinary commission of nine presbyters whose purpose, if they saw fit, was to formulate charges against W.C. Hoover. The charges they eventually presented were “teaching and disseminating false and anti-Methodist doctrines, publicly and privately.” The second charge was “conduct gravely impudent.”²⁴ These charges were brought against Hoover at the denomination’s Annual Conference being held at his church in February 1910.

The Commission had difficulty proceeding on doctrinal grounds, therefore, they came against him with being insubordinate to a superior.²⁵ As a consequence of the Commission’s findings and by orders from Bishop Bristol, Hoover was removed as district superintendent. He was also given the ultimatum of leaving Chile or leaving the

²² Allan Anderson, *An Introduction to Pentecostalism: Global Charismatic Christianity* (Cambridge, UK: Cambridge University Press, 2004), 64.

²³ Hoover, *History of the Pentecostal Revival in Chile*, 41.

²⁴ Hoover, *History of the Pentecostal Revival in Chile*, 68-70.

²⁵ Hoover, *History of the Pentecostal Revival in Chile*, 97.

Methodist Episcopal Church. In speaking to his congregation, Hoover stated that basically, he had three choices before him. The first was to retract his doctrinal position as if he had been teaching in error. The second was to return to his country as a condemned man without being heard. And the third choice was to leave the church.²⁶

On April 15, 1910, at his wife's urging, Hoover resigned his ministry and his status as a member of the Methodist Episcopal Church. In his letter to Bishop Bristol, Hoover stated that prior to his leaving the church that a major portion of the congregation had already left, being motivated by the same issues that induced him to leave.²⁷ The aftermath of the Annual Conference was that 450 of Hoover's 700 members, as well as the total memberships of two congregations in Santiago, resigned from the Methodist Episcopal Church. They formed a new church named the Iglesia Metodista Pentecostal and asked Hoover to become their superintendent. Hoover's separation from the Methodist Episcopal Church was a succession from the denomination because it was smaller in scope and dealt primarily with divisive issues of doctrine.

Unfortunately, Hoover would be faced with another major church split later in life. This second schism was more internal in nature, being orchestrated by a trusted leader, Manuel Umana Salinas, who Hoover helped train. In 1933 while Salinas was serving as assistant to the superintendent, he took advantage of his position, splitting the church and taking with him approximately one-half of the pastors from the original

²⁶ Hoover, *History of the Pentecostal Revival in Chile*, 88-89.

²⁷ Hoover, *History of the Pentecostal Revival in Chile*, 90-91.

group.²⁸ Due to strong personalities involved and the devastation of the split, this schism is an example of an intra-denominational division.

Francisco Olazabal and H.C. Ball (Mexican Assembly of God) Schism

Francisco Olazabal was ordained in the Assembly of God in 1918. His demeanor was one of being courteous and respectful, but also was considered by some as “headstrong.”²⁹ He was seen as being too lenient with erring ministers in some cases while being too heavy-handed and authoritative in other cases.³⁰ Whatever character flaws Olazabal might have possessed, he was definitely a powerhouse for God. It was his charismatic preaching style that caused him to be dubbed “El Azteca” and the “Mexican Billy Sunday.” Olazabal’s popularity would eventually put him at odds with Henry Cleophas (H.C.) Ball.³¹

H.C. Ball was raised a Methodist, but in 1914 made the decision to become Pentecostal, and in 1915 was ordained a minister in the Assembly of God. In time, Ball would oversee the entire Mexican Assembly of God work.³² Being of Anglo descent, Ball had the mindset that Mexicans were incapable of leading themselves. He oversaw the work, operating from a condescending and paternalistic stance.³³ Francisco Olazabal was an exception to the Mexican minister of his day. He had four years of formal

²⁸ Hoover, *History of the Pentecostal Revival in Chile*, 246.

²⁹ Espinosa, *Latino Pentecostals in America*, 101, 102, 115.

³⁰ Gaston Espinosa, “Francisco Olazabal: Charisma, Power, and Faith Healing in the Borderlands,” in *Portraits of a Generation: Early Pentecostal Leaders*, eds. James R. Goff, Jr. and Grant Wacker (Fayetteville, AR: The University of Arkansas Press, 2002), 188.

³¹ Espinosa, *Latino Pentecostals in America*, 101.

³² Espinosa, *Latino Pentecostals in America*, 92, 93, 99, 100.

³³ Espinosa, “Francisco Olazabal,” 182-83.

theological training and had ten years of experience in the field. He led powerful evangelistic campaigns in the Southwest and established the first Latino Bible School in El Paso, Texas. His accomplishments soon rivaled H.C. Ball's influence.³⁴

As the Latino work grew and as more people became disgruntled with H.C. Ball's leadership, Olazabal and other leaders saw the need for a separate Mexican district run by Mexican leadership. This proposal was discussed with Ball on a number of occasions. Mexican leaders were hoping the creation of a Mexican-run district would take place in the 1921 Dallas Latino Convention. When the 1921 Convention arrived, Ball refused to address the issue of a Mexican-led district, stating there were not enough ministers present to vote on the matter.³⁵ Olazabal and others began to grow impatient with Ball's promises.

Things came to a head in the 1922 Fall Convention when Ball told Mexican leaders that they would have to wait yet another year to elect a new president of the Latin District Council. Due to Francisco Olazabal's overwhelming popularity, Ball was fearful that Olazabal would be elected in place of himself.³⁶ Not wanting to wait for another convention, at that meeting Olazabal laid out five proposals that in effect would bring an end to Euro-American missionary rule. In addition, the Mexican leadership told Ball that they wanted Olazabal to be their new superintendent. Ball felt humiliated and outraged by the proposals. He stone-walled the proceedings from going further by

³⁴ Espinosa, *Latino Pentecostals in America*, 100, 108.

³⁵ Espinosa, *Latino Pentecostals in America*, 113-14.

³⁶ Espinosa, "Francisco Olazabal," 183.

stating that the Assembly of God headquarters, on procedural grounds, would not accept a Mexican vote for a new district or the election of Olazabal.³⁷

Many influential leaders felt that the time was right to leave Ball and the Assembly of God. Their decision for separation was primarily predicated on issues of discrimination and mistreatment that they felt they had suffered at the hands of the denomination. In an attempt to curtail a devastating split in the Latino district, H.C. Ball began to plot against Olazabal with the General Council in Springfield, Missouri.³⁸ He gave untrue and disparaging statements against Olazabal by stating that he was spreading false propaganda and saying bitter things against white missionaries. Olazabal was summoned to Assembly of God headquarters to answer these charges. At the meeting, H.C. Ball charged Olazabal with inciting rebellion. Olazabal stood up for himself declaring these charges to be untrue. He merely wanted Mexicans to express their right to self-determination and a Mexican-led district, rights that Ball and others had promised years earlier. The meeting with the National Assembly of God leadership did not go well for Olazabal. He felt like race was an issue and an underlying motive for his unfair treatment. He left the meeting without hope of anything being settled. A short time later Olazabal would resign from the Assembly of God.³⁹

The offenses that Francisco Olazabal received at the hands of at H.C. Ball and the Assembly of God were numerous. First, he felt that Ball was undermining his attempts at effectively running a Latino Bible school by not supplying adequate resources. Secondly,

³⁷ Espinosa, *Latino Pentecostals in America*, 119.

³⁸ Espinosa, *Latino Pentecostals in America*, 115, 120-21.

³⁹ Espinosa, *Latino Pentecostals in America*, 123-25.

he felt that Ball's promises of a future Mexican-led district were just delay tactics used by Ball to prevent Mexican leadership from attaining this goal. Lastly, Ball's and other white missionaries' lofty attitudes were racially discriminatory and certainly not appreciated or acceptable.⁴⁰

Due to these concerns, Olazabal encouraged independent Mexican Pentecostal churches and pastors and those interested Mexican churches of the Assembly of God to form a new organization. In March 1923, the Interdenominational Mexican Council of Christian Churches became legally incorporated in the State of Texas. In effect, a new Mexican-American Pentecostal denomination was born. What began in 1923 as twelve Mexican ministers and six congregations grew to more than thirty churches in Mexico and the States in 1924.⁴¹ His separation from the Assembly of God by taking some of the churches with him as well as persuading some independent Spanish-speaking churches to join with him would be considered a succession from the denomination.

Sadly, after Francisco Olazabal's death in 1937, the leadership of the Council was in disarray, causing the movement to become fragmented along ethnic and regional lines. The continual fragmentation between the various leaders of the Council made it impossible for a union that was in the making to be affected with A.J. Tomlinson and the Church of God/of Prophecy.⁴² This was an unfortunate state of affairs in that it is likely that Tomlinson and Olazabal had developed a mutual kinship on many fronts. Certainly, they both knew and experienced the trauma of schism.

⁴⁰ Espinosa, *Latino Pentecostals in America*, 112-13.

⁴¹ Espinosa, "Francisco Olazabal," 183-84.

⁴² Espinosa, "Francisco Olazabal," 194-95.

A.J. Tomlinson and J.S. Llewellyn (Church of God Elders) Schism

The first major schism that occurred in the Church of God/of Prophecy was with A.J. Tomlinson as General Overseer and J.S. Llewellyn. For this discussion, J.S. Llewellyn was chosen as being representative of the Church of God Twelve Elders because he was the main individual who seemed to have the most sway in the events leading up to and during the split of 1923.⁴³ As a catalytic leader, he was able to exert a negative, yet powerful influence on the other nine elders. In his text, Phillips points out that J.S. Llewellyn had a notable impact on many of the Elders, including F.J. Lee, E.J. Boehmer, M.S. Lemons, and W.F. Bryant. He states that all of these Elders “had drunk from the polluted well of Llewellyn.”⁴⁴

Ambrose Jessup Tomlinson was a prominent figure in the restoration/renewal movement at the turn of the 20th Century. On June 13, 1903, within the same day, he was received into membership, ordained, and installed as pastor of the restored⁴⁵ Church of God.⁴⁶ A.J. Tomlinson had some positive leadership qualities. He was considered to be an outstanding Christian and a gifted leader. He was a loving and well-intentioned individual who was self-sacrificing, often working hard and long in his quest to build the Church of God. He was a dynamic and charismatic leader who seemed to

⁴³ Varlack, *Foundations: Church of God of Prophecy*, 51, 66.

⁴⁴ Phillips, *Quest to Restore God's House*, 552-553, 563, 564-565, 569-570.

⁴⁵ Phillips, *Quest to Restore God's House*, 210-15. According to Phillips, the ‘restored’ Church of God was A.J. Tomlinson’s revelation of the original Last Day’s Church in the Bible as he saw it. From his Quaker upbringing, Tomlinson was familiar with restoration theology. Subsequent meetings with a holiness preacher, R.G. Spurling, convinced him of a restoration of the fallen apostolic church. On June 13, 1903, while in an earnest time of prayer on Burger Mountain, Tomlinson claims to have received a personal revelation of the Church of God of the Bible. Finally, his many years of searching for God’s church would end.

⁴⁶ Robins, *A.J. Tomlinson: Plainfolk Modernist*, 203.

possess an almost indefatigable energy. Despite occasional setbacks, his strong motivation and perseverance allowed him to forge ahead in the work he felt God had called him in.⁴⁷

A.J. Tomlinson also had some downfalls as a leader. One downfall was taking on too many jobs at any one time in the church. This could have served the purpose for him feeling “needed,” but it also created a dependency on him within the church. He took on many facets of the work because he was of the opinion that no one could do the job as well as himself. Tomlinson portrayed a sense of destiny and entitlement that could be viewed as arrogance.⁴⁸ This high-minded disposition was not always appreciated by everyone. Phillips poses the question, was it Tomlinson’s own sense of destiny and entitlement that caused him to develop the exalted office of the General Overseer or was it the office itself that gradually conditioned the man to display a superior attitude? Possibly, it was a combination of both. Whatever the case, A.J. Tomlinson relished his position as General Overseer of the Church. He believed his position was ordained by God and that he was selected by the Holy Ghost for a lifetime appointment.⁴⁹

Similar to A.J. Tomlinson, J.S. Llewellyn was a prominent leader and gifted speaker. He spoke at the General Assembly on a number of occasions. Also, similar to Tomlinson, he was bold, aggressive, and zealous in the work, possessing an unstoppable energy. Llewellyn had experience in both business and legal matters which made him an

⁴⁷ Phillips, *Quest to Restore God’s House*, 255, 381, 385, 530.

⁴⁸ Roger Robins, “A.J. Tomlinson: Plainfolk Modernist,” in *Portraits of a Generation: Early Pentecostal Leaders*, eds. James R. Goff, Jr. and Grant Wacker (Fayetteville, AR: The University of Arkansas Press, 2002), 358, 364, 368.

⁴⁹ Phillips, *Quest to Restore God’s House*, 467, 501.

asset and someone that Tomlinson could depend on. Because Llewellyn was involved in a number of projects, he began to view himself as indispensable in the church. With this attitude came a spirit of arrogance that caused him to see Tomlinson as being sorely inept in the business dealings of the church. Llewellyn's haughty and aggressive nature led him to be very critical of Tomlinson. His frequent diatribes eventually brought about a mutual contempt between the two men.⁵⁰

The gap of dissension between Tomlinson and Llewellyn widened over a couple of critical developments. One was the involvement that Homer Tomlinson, A.J.'s son, had in the business and publishing aspects of the church. Because these interests were dear to Llewellyn, it is likely that he harbored jealousy over Homer's work and his strong relationship with his father. This contempt increased when A.J. Tomlinson sided with his son over J.S. Llewellyn's subtle maneuverings to pull Homer into his personal business venture, the Golden Rule Supply Company.⁵¹ Because of his failed attempt, Llewellyn became highly offended at Tomlinson and the Tomlinson family. The other factor that enraged Llewellyn was the fact that A.J. Tomlinson had chosen to employ some of his family at the publishing house. Due to the earlier sacrifices that the family had made in the beginning development of the church, Tomlinson felt justified that they should be paid for their work. This action spurred Llewellyn on to become that much more critical and fault-finding of Tomlinson and his family.⁵²

⁵⁰ Phillips, *Quest to Restore God's House*, 456, 468, 515, 548.

⁵¹ Phillips, *Quest to Restore God's House*, 477. The Golden Rule Supply Company was a type of mail order business similar to Sears Roebuck that Llewellyn wanted to start for the church with himself as president and treasurer of the company.

⁵² Phillips, *Quest to Restore God's House*, 549-550.

Llewellyn despised Tomlinson's exalted position in the church and labored incessantly to bring him down while at the same time building up his own position and power.⁵³ He began to strategize how he was going to effectively diminish A.J. Tomlinson's power and authority. The opportunity came prior to 1920 when two disgruntled elders, J.L. Scott and Sam C. Perry pulled away from the Church of God. Part of their reason for leaving was that they felt that the church had become too centralized and had moved away from a hermeneutic of government which had characterized its early beginnings. To them, the hierarchal and exclusive system of governance under A.J. Tomlinson with the development of the office of the General Overseer was not scriptural. They simply did not believe in any one man being the head of the Church of God. Scott and Perry envisioned church government as being more in line with R.G. Spurling's earlier hermeneutic of love. In their way of thinking church government should reflect a hermeneutic of love, one that is both congregational and inclusive. Their view of church government was clearly in opposition to the one A.J. Tomlinson had promulgated.⁵⁴

It is likely that Scott and Perry thought that they could draw away a large contingent from the Church of God to follow them. With the prospect of losing church property and possibly becoming entangled in legal proceedings, Llewellyn, as the principal architect of the document, saw that the time was right to introduce the

⁵³ Phillips, *Quest to Restore God's House*, 474.

⁵⁴ Gregory E. Moder, Jr., "A Wedge Driven Home by Satan Himself: Sam C. Perry, J.L. Scott and the Tomlinsonian Hermeneutic of Government," in *Toward Healing Our Divisions: Reflecting on Pentecostal Diversity and Common Witness*, vol. 2 (The 28th Annual Meeting of The Society for Pentecostal Studies, March 11-13, 1999), 1-4, 9, 11.

“Declaration” at the next General Assembly in November 1920. The Declaration was composed of Six Articles. According to the document, the names of all local churches were to be recorded. Under this proposal, each church was considered to be a part of and bound to the General Assembly of the Churches of God. Additionally, no local church of its own accord could withdraw from the General Assembly.⁵⁵ On the surface, the Declaration was an instrument designed to help hold the churches together and to prevent large masses of people from leaving.⁵⁶ However, the document was really a precursor to the infamous Constitution that would be adopted the following year.⁵⁷

Times were difficult for the Church of God and A.J. Tomlinson. It was the post-war era and the nation was experiencing an economic recession. On top of that, the influenza epidemic of 1918-1919 prevented the church from conducting their annual Assemblies. Despite these difficulties, the church was growing in numbers which demanded larger facilities as well as the construction of a publishing house. During the Assembly of 1921, a new auditorium was dedicated. It was also during this Assembly that the “Constitution” was passed.⁵⁸ The “Constitution” was the brain-child of J.S. Llewellyn.⁵⁹ It did what Llewellyn had hoped for and that was to gradually strip away A.J. Tomlinson’s powers and his ideal of a benevolent autocracy.⁶⁰

The year following the 1921 Assembly saw tithes paid by local churches to Headquarters drop by fifty-one percent. To prevent foreclosure on the properties, A.J.

⁵⁵ Phillips, *Quest to Restore God’s House*, 461-462.

⁵⁶ Varlack, *Foundations: Church of God of Prophecy*, 59-60.

⁵⁷ Phillips, *Quest to Restore God’s House*, 460.

⁵⁸ Varlack, *Foundations: Church of God of Prophecy*, 61-62.

⁵⁹ Phillips, *Quest to Restore God’s House*, 485.

⁶⁰ Robins, “A.J. Tomlinson: Plainfolk Modernist,” 364.

Tomlinson used monies from ministers' tithes and other funds with the intention of paying them back as more monies became available. Prior to the Assembly of 1922, A.J. Tomlinson met with the Elders to explain to them the critical financial state that the church was in. He indicated that he had used tithe funds that were owed the ministers to pay debts due on the new Assembly auditorium, orphanage building, and publishing house. The explanation that he gave to the Elders was to 'save the church and business from bankruptcy and financial ruin.' He was heart-broken and apologetic for his actions. His emotional outburst gave cause for Llewellyn to think that Tomlinson's 'hard and stubborn disposition' had finally been broken. The Elders agreed together that he would apologize for his deeds at the upcoming Assembly.⁶¹

When the Assembly of 1922 arrived, Tomlinson gave his annual address. In it he admitted that he had done wrong in diverting funds, however, he explained, he did so with the intent of saving the church. His address more or less portrayed himself as a victim and as a martyr for the church. In his address, Tomlinson also spoke of the newly adopted Constitution as representing a clear departure from the Bible. He stated that even if it cost him his position, there was only one thing to do and that was to abrogate the whole thing.⁶² Following his address, Tomlinson called for a time of prayer. In short order, Llewellyn ran up on the platform shaking his fist in Tomlinson's face saying, "How dare you block this measure. You shall not do it."⁶³

⁶¹ Phillips, *Quest to Restore God's House*, 495-498.

⁶² Phillips, *Quest to Restore God's House*, 506-507, 508.

⁶³ Phillips, *Quest to Restore God's House*, 516-517.

From the pre-Assembly Elders' meeting with A.J. Tomlinson and following the Assembly of 1922, the making of a schism was in the works. Though Tomlinson offered his resignation at the Assembly, the church would not accept it. He conceded to follow through for another year. The Constitution allowed for the creation of new offices when needed. Now, J.S. Llewellyn, F.J. Lee, and A.J. Tomlinson formed a three-man Executive Council. In their new positions, Tomlinson was relegated to field work and Llewellyn as head of the Publishing House and Finance Department, could 'run' the church from Headquarters in Cleveland.⁶⁴ The three-man council was a set-up for disaster.

By the summer of 1923, Tomlinson was brought before the church's Court of Justice and charged with fifteen articles of impeachment, mostly having to do with misuse of church funds. These accusations made it into the public arena and suggested that he not only mismanaged funds, but that he personally profited by them. These claims to discredit his character were hurtful and offensive to Tomlinson.⁶⁵ Following his impeachment trial, he was removed from office along with two elders that sided with him. Tomlinson considered his impeachment null and void. With the two remaining elders, he proceeded to remove the ten elders from their positions.⁶⁶ With these actions taken by both factions, the schism had officially occurred.

⁶⁴ Varlack, *Foundations: Church of God of Prophecy*, 64.

⁶⁵ Michael H. Edwards, *A Brief Analysis of Denominations Resulting from Adherent Departures over the History of the Church of God of Prophecy: Root Causes of 'Splits' in the Church* (Charleston, SC, n.d.), 5.

⁶⁶ Varlack, *Foundations: Church of God of Prophecy*, 64-65.

After the split, A.J. Tomlinson reorganized with somewhere around 2,000-3,000 of the original 21,000 members.⁶⁷ He would now restore the church by going back to his original understanding of the office of the General Overseer, following the theocratic model outlined by James, in Acts 15.⁶⁸

The Church of God and Church of God of Prophecy schism was a devastating one. For years both churches fought over properties, finances, and divided congregations.⁶⁹ They would be embroiled in bitter court battles lasting until 1952. Pentecostal Historian, Vinson Synan, has lamented over the fact that one of the most painful schisms to occur within the history of Pentecostalism was with the Church of God and Church of God of Prophecy.⁷⁰ Varlack suggests if only more brotherly love, openness, kindness, and submission prevailed between the two groups, just possibly the hurtful division could have been avoided.⁷¹ Due to the devastating nature of the split and the power struggle that ensued, the schism would be seen as an intra-denominational one.

M.A. Tomlinson and Grady R. Kent Schism

Following the death of A.J. Tomlinson in 1943, his younger son, M.A. Tomlinson, was selected as General Overseer of the Church of God of Prophecy until his retirement in 1990. His forty-six years of leadership can be described as a period of growth,

⁶⁷ Varlack, *Foundations: Church of God of Prophecy*, 188. The actual figure is hard to determine. Robins, *A.J. Tomlinson: Plainfolk Modernist*, 226. Robins believes that the number that went with Tomlinson was somewhere between 5,000-6,000.

⁶⁸ Varlack, *Foundations: Church of God of Prophecy*, 63.

⁶⁹ Robins, "A.J. Tomlinson: Plainfolk Modernist," 364-65.

⁷⁰ Synan, Vinson, "History of Global Pentecostalism," lecture notes, Gordon-Conwell Theological Seminary(South Hamilton, MA, April 4-8, 2011).

⁷¹ Varlack, *Foundations: Church of God of Prophecy*, 66.

development, and stability in church.⁷² This was a welcome change considering some of the tumultuous years in the church experienced under his father's leadership. With A.J. Tomlinson's passing, the presbytery was brought together for a time of serious discussion and prayer in an effort to determine who would be the next General Overseer. During the selection process, a message in tongues and an interpretation was given, stating, "Bring forth the younger son."⁷³ Though Homer Tomlinson, the elder son, initially sanctioned his brother's selection, within a few weeks he determined that a mistake had been made and that he himself was the rightful General Overseer. He made this determination, claiming that as early as April 8, 1942, his father appointed him to carry on the work.⁷⁴

M.A. Tomlinson was a humble, mild-mannered leader who was characterized as being a good listener with keen observation skills. His perception of others proved to be an asset he wisely used in appointing gifted leaders from all races. He frequently sought advice from church leaders and instead of taking on numerous responsibilities as his father did, he availed himself of the strengths of leaders around him.⁷⁵ M.A. Tomlinson would not be viewed as a gifted preacher, but he was certainly a gifted administrator.⁷⁶

Grady R. Kent joined the Church of God of Prophecy under A.J. Tomlinson's tenure in 1931 and was licensed in 1932. He was a stirring speaker who had the ability to hold audiences for hours at a time. He received national attention after he was

⁷² Varlack, *Foundations: Church of God of Prophecy*, 71.

⁷³ Varlack, *Foundations: Church of God of Prophecy*, 190.

⁷⁴ J. Gordon Melton, "Tomlinson, Homer Aubrey," in *Biographical Dictionary of American Cult and Sect Leaders* (New York: Garland Publishing Inc., 1986), 293.

⁷⁵ Varlack, *Foundations: Church of God of Prophecy*, 71-73.

⁷⁶ Edwards, "A Brief Analysis of Denominations," 7-8.

severely beaten by the Ku Klux Klan while pastoring in Georgia. This event also caught the attention of A.J. Tomlinson, who later brought Kent to Cleveland, TN to pastor the Wildwood Avenue Church.⁷⁷ A.J. Tomlinson took note of Grady Kent's abilities, especially in regards to his understanding of biblical prophecy. Both men had a keen sense of biblical prophecy and would occasionally discuss prophetic elements as it related to the church. On September 1, 1940, Kent preached a message taking his text from Psalm 132:4-6 and Micah 4:1. A.J. Tomlinson was present to hear Kent's sermon. Hunter makes note that following Kent's sermon that afternoon, both men had further discussions. It is his belief that because of Kent's influence, Tomlinson later purchased a plot of land in North Carolina that would be called "Fields of the Wood."⁷⁸ Kent himself lays claim to having originated the idea of "Fields of the Wood."⁷⁹ In the 38th Annual Assembly of the Church of God, September 13, 1943, A.J. Tomlinson appointed Grady Kent over a new auxiliary in the church named, the Church of Prophecy Marker Association (CPMA).⁸⁰

After A.J. Tomlinson's passing, the relationship with M.A. Tomlinson and Grady Kent seemed to go well for some time. This was probably because Kent had a strong appreciation for the office of the General Overseer. Unfortunately, what was to become

⁷⁷ J. Gordon Melton, "Kent, Grady R.," in *Biographical Dictionary of American Cult and Sect Leaders* (New York: Garland Publishing Inc., 1986), 135.

⁷⁸ H.D. Hunter, "Church of God, Jerusalem Acres," in *The New International Dictionary of Pentecostal and Charismatic Movements*, eds. Stanley M. Burgess and Eduard M. Van Der Mass (Grand Rapids, MI: Zondervan, 2003), 538.

⁷⁹ Melton, "Kent, Grady R.," 135.

Davidson mentions that A.J. Tomlinson officially named Fields of the Wood according to his understanding of Psalm 132:6, which was introduced to him by Grady R. Kent. C.T. Davidson, "Fields of the Wood," in *The New International Dictionary of Pentecostal and Charismatic Movements*, eds. Stanley M. Burgess and Eduard M. Van Der Mass (Grand Rapids, MI: Zondervan, 2003), 636.

⁸⁰ *Minutes of the 38th World Wide Annual Assembly of the Church of God, over which A.J. Tomlinson is General Overseer, September 8-14, 1943* (Cleveland, TN: White Wing Publishing House, 1943), 81.

problematic for him was his dangerously over-inflated view of this office. His sentiments are well noted in his General Assembly message of 1947. Regarding the office of the General Overseer, he states, “when anyone speaks evil of him and his office and refuses to obey him, he just as well as refuse to obey our Lord in glory.”⁸¹ His over-reaching view of the office of the General Overseer was shattered in 1948 when in his mind M.A. Tomlinson recognized the General Assembly as being the highest tribunal of authority, giving it a priority position over the office of General Overseer. To Kent, this was deeply troubling and offensive and certainly out of line with his scriptural understanding of theocracy and the office of the General Overseer. In his way of thinking, M.A. Tomlinson was the one responsible for letting down the tenets of true theocracy.⁸² The seeds for a future schism with Grady Kent and the church were beginning to germinate.

Grady R. Kent had a fascination with Bible prophecy. He gave prophetic significance to motorcycles and airplanes,⁸³ seeing Isaiah, chapter 60 as the connection between the rise of the last day’s church and the rise of the airplane.⁸⁴ Things came to a head with Kent and the Church of God of Prophecy when he began to believe and preach that he was John the Revelator II. The General Assembly in 1956 reacted to Kent’s assertions. The question was asked in the Question and Subjects Committee Report, “Does the Church endorse attempts by its ministers to identify themselves or

⁸¹ *Minutes of the 42nd World Wide Annual Assembly of the Church of God, over which M.A. Tomlinson is General Overseer, August 12-18, 1947* (Cleveland, TN: White Wing Publishing House, 1947), 16.

⁸² Hunter, “Church of God, Jerusalem Acres,” 538.

⁸³ Edwards, “A Brief Analysis of Denominations,” 9.

⁸⁴ A.J. Tomlinson, “Twenty-Ninth Annual Address,” in *General Assembly Annual Addresses, 1928-1943*, (Cleveland, TN: White Wing Publishing House, 2012), 315. As early as September 1939, in his annual address, A.J. Tomlinson references Isaiah 60 with the Arise and Shine of the Church occurring in the same year, 1903, as when the airplane took its first flight. It is uncertain who the first one was to make the connection between the Arise and Shine and the advent of the airplane, A.J. Tomlinson or Grady Kent.

other ministers as the two witnesses mentioned in Revelation 11? Does it approve of anyone saying that he is John the Revelator? Answer: No.”⁸⁵ Obviously, the answers to these questions were in rebuttal to Grady Kent’s claims of stating he was John the Revelator. The Assembly’s official statement as a counterpoint became another offense to Kent. In opposition to Assembly recommendations, Kent continued to preach and distribute printed materials stating that he was in the spirit and power of John the Revelator. M.A. Tomlinson had no choice. He called Kent to a meeting and asked him to recant his doctrinal position or resign. Kent chose the latter, resigning his position in the Church of God of Prophecy as General Secretary of the CPMA on February 13, 1957.⁸⁶

Kent felt that he had been unjustly removed from office. This was an assault on his character and provided the justification for starting his own movement, The Church of God, Jerusalem Acres on February 17, 1957.⁸⁷ Foreign Mission Secretary, D.H. Queener’s remarks at the General Assembly of 1957 following Grady Kent’s departure from the Church of God of Prophecy are noteworthy. In his message, he shows his support of General Overseer, M.A. Tomlinson. He states, “I just take God with me as my partner and let the thing go where it will. I told our General Overseer, ‘You don’t have to appoint me as Foreign Mission Secretary. Put me as a door keeper.’ I won’t start a new

⁸⁵ *Minutes 51st Annual General Assembly of the Church of God of Prophecy, September 11-17, 1956* (Cleveland, TN: White Wing Publishing House, 1956), 111.

⁸⁶ Hunter, “Church of God, Jerusalem Acres,” 538.

⁸⁷ Hunter, “Church of God, Jerusalem Acres,” 538.

church.”⁸⁸ Queener’s comments are very telling, obviously referencing Kent’s leaving the church and starting his own movement.⁸⁹

The schism with Grady Kent involved at least three hundred former Church of God of Prophecy members. One of the first things Kent did was to declare himself as the chief bishop of the group.⁹⁰ He restored the offices of the twelve apostles⁹¹ along with the seventy. As the movement grew, he attempted to implement a New Testament Judaism. Kent remained the leader of his organization until his death on March 31, 1964. He was buried in an open grave with the belief he would rise from the dead. Today, only a vestige of Grady R. Kent’s group remains.⁹² Kent’s separation from the Church of God of Prophecy would be seen as more of a succession because those that followed him were few in number. Following his retirement in 1990, M.A. Tomlinson passed away on April 26, 1995, after having served as General Overseer of the Church of God of Prophecy for nearly forty-seven years.⁹³

Billy D. Murray and Robert J. Pruitt (“The Concerned”) Schism

The last major schism in the Church of God of Prophecy was between General Overseer, Billy D. Murray and Robert J. Pruitt, General Overseer of “The Church of God,

⁸⁸ *Minutes 52nd Annual General Assembly of the Church of God of Prophecy, September 10-16, 1957* (Cleveland, TN: White Wing Publishing House, 1957), 124.

⁸⁹ D.H. Queener was a friend and contemporary of Grady R. Kent. He was an international figure in the church, who was often times used in a prophetic sense, similar to Kent. It is interesting to see one individual who operates in the prophetic challenge another who operates in the prophetic!

⁹⁰ Hunter, “Church of God, Jerusalem Acres,” 538.

⁹¹ It is noteworthy that Grady Kent is falling into the same error as A.J. Tomlinson with the ‘restoration’ of twelve apostles or elders and the seventy. The error that both make is to try and adhere to a strict hermeneutical polity as they believed was outlined by Jesus in the Bible.

⁹² Hunter, “Church of God, Jerusalem Acres,” 538-39.

⁹³ Varlack, *Foundations: Church of God of Prophecy*, 190-91.

Charleston, TN,” also referred to as “The Concerned.” After M.A. Tomlinson retired in May 1990, Billy D. Murray was chosen by the church’s presbytery to serve as General Overseer until the upcoming General Assembly of August 1990, at which time he was confirmed by a unanimous decision of the Assembly delegates.⁹⁴

Billy D. Murray reflected the attributes of a devout Christian, husband, father, and grandfather. He valued hard work and modeled integrity to those around him. As a prolific writer, he served for years as Assistant Editor of the church’s magazine, the *White Wing Messenger*.⁹⁵ Besides being a gifted writer, Murray was a gifted speaker, preaching on many occasions at the church’s General Assembly. Following his appointment as General Overseer, it became obvious that he wanted to take the church in a new direction.⁹⁶ His quest to move the church into new arenas was certainly different from what was seen in the Tomlinson era.

Similar to Billy D. Murray, Robert J. Pruitt served in many capacities in the Church of God of Prophecy. The positions he held at the International Offices included Sunday School Editor, Tomlinson College President, and Communications Minister.⁹⁷ Though considered a strong preacher, he is primarily known for being an educator. In the group he formed, “The Church of God, Charleston, TN,” he is viewed by his followers in the same light as A.J. Tomlinson and M.A. Tomlinson.⁹⁸

⁹⁴ Adrian L. Varlack, Sr., “Rough Chronicle of Events Involving the Robert J. Pruitt Group and Their Claims Since 1990” (Cleveland, TN, author’s personal notes, January 1995).

⁹⁵ Varlack, *Foundations: Church of God of Prophecy*, 192.

⁹⁶ Edwards, “A Brief Analysis of Denominations,” 8.

⁹⁷ Harry Lee Moore, ed., *Memoirs of Our Ministry: Nineteen Hundred Seventy-Five* (Cleveland, TN: White Wing Publishing House and Press, 1975), 29.

⁹⁸ Edwards, “A Brief Analysis of Denominations,” 6.

The beginnings of the schism go back to Billy Murray's selection as General Overseer. Though M.A. Tomlinson was in ill health and requested to retire from his position, some in the church thought he was wrongfully forced out of office by those who had gained power. This thinking goes back to the days of A.J. Tomlinson when the prevailing ethos was that the General Overseer's position was for life.⁹⁹ Therefore, when Murray stepped into the position, it became a direct violation of theocratic principle to Pruitt and others.¹⁰⁰

The administrative decisions that Billy Murray made as General Overseer would only serve to reinforce the opposition's opinions as to where he was leading the Church of God of Prophecy. There were too many changes taking place, too rapidly and this was unsettling to them. One change included the forced retirement of a generation of leaders who subscribed to the old paths of church polity. The abrupt closing of Tomlinson College and Bible Training Institute was troubling to those who were opposed to Murray.¹⁰¹ In addition, the restructuring of the financial system, the study of the office of the General Overseer, the relaxing of the church's holiness standards,¹⁰² and revisiting the "Adornment" issue were more than some people could handle.¹⁰³ Bishop Murray's view on ecclesiology was challenging to some. His preaching

⁹⁹ Edwards, *"A Brief Analysis of Denominations,"* 2.

¹⁰⁰ Robert J. Pruitt, "Solemn Assembly Notes," message presented at the inaugural meeting of the Church of God, Chattanooga, TN, July 23, 1993.

¹⁰¹ Edwards, *A Brief Analysis of Denominations,* 6.

¹⁰² H.D. Hunter, "Church of God of Prophecy," in *The New International Dictionary of Pentecostal and Charismatic Movements*, eds. Stanley M. Burgess and Eduard M. Van Der Mass (Grand Rapids, MI: Zondervan, 2003), 542.

¹⁰³ Edwards, *"A Brief Analysis of Denominations,"* 6.

emphasized a Christ-centered theology versus a Church-centered focus.¹⁰⁴ The greater emphasis on Christ as being the Message with a lessened emphasis on the role of the Church was sure to be disconcerting to some.

The split with Pruitt and his group came about not so much as a rallying cry to follow the leadership of Pruitt as it was about rejecting Billy Murray's leadership and the reformation of doctrine, polity, and administrative practices that he introduced in the church. Robert Pruitt, as a gifted leader, embodied the grievances and offenses that 'The Concerned' group was feeling.¹⁰⁵ The justification for removing Murray out of office came in November 1992 with an unwise business investment. All of the above-mentioned grievances prompted the call for a "Solemn Assembly" in July of 1993. Robert Pruitt moderated this gathering in Chattanooga, Tennessee. During a time of prayer, scriptures were read and a message and interpretation were given stating that Robert J. Pruitt "was the man to stand in the gap." Amidst shouts of joy, Pruitt was announced as the new "General Overseer of the Church of God of the Bible."¹⁰⁶

According to Pruitt, his selection was "a complete shock and surprise." Interestingly, he had already prepared a two-page statement to be read in the event he was selected as General Overseer.¹⁰⁷ The notes he shared at the Solemn Assembly were not entirely accurate. In them, he gave unsubstantiated claims regarding the May 1990 presbytery meeting where Billy Murray was selected as interim General Overseer.¹⁰⁸ He also stated that Murray's confirmation at the August 1990 General Assembly was a

¹⁰⁴ Varlack, *Foundations: Church of God of Prophecy*, 79.

¹⁰⁵ Edwards, "A Brief Analysis of Denominations," 2, 6.

¹⁰⁶ Pruitt, "Solemn Assembly Notes."

¹⁰⁷ Pruitt, "Solemn Assembly Notes."

¹⁰⁸ Varlack, "Rough Chronicle of Events."

departure from theocracy.¹⁰⁹ Yet, nearly three years earlier, in September 1990, he personally signed a legal statement confirming Billy Murray's lawful selection by the 85th General Assembly.¹¹⁰ The "Solemn Assembly" meeting in July 1993 represented the official reorganization of "The Church of God, Charleston, TN" and a clear separation from the Church of God of Prophecy. Because of doctrinal and polity grievances and due to sweeping changes, that is, a reformation taking place in the church, this schism would be considered a succession from the Church of God of Prophecy.

Robert J. Pruitt's license was revoked on April 27, 1993. This action took place only after several months of meetings and admonitions by General Overseer, Billy D. Murray.¹¹¹ Sadly, a number of untruths were told about Bishop Murray from those that opposed him. One such false statement, the writer was personally aware of. In the fall of 1992, Overseer Murray asked the writer and others who were in his office at General Headquarters if we saw the Church Flag standing there. We all confirmed that we did. Billy Murray stated to us that he just wanted to make sure because the report was circulating that he had taken the Church Flag out of his office!¹¹² Billy D. Murray served as General Overseer in the Church of God of Prophecy for ten years. He passed away on December 8, 2004.¹¹³ Robert Pruitt passed away on June 27, 2007. Since his passing, his group has fragmented a number of times.

¹⁰⁹ Pruitt, "Solemn Assembly Notes."

¹¹⁰ Varlack, "Rough Chronicle of Events."

¹¹¹ Varlack, "Rough Chronicle of Events."

¹¹² *Personal Communiqué with Billy D. Murray* (Cleveland, TN: November, 1992).

¹¹³ Varlack, *Foundations: Church of God of Prophecy*, 193.

Summary

A brief history was given of the seven schisms under review. Each schism gave a description of leadership traits and in some cases leadership styles. Unhealthy patterns of interaction were noted among those in leadership positions. Traits and interactions were manifested through cognitive, affective, and behavioral expressions. These expressions took the form of a series of offenses and counter-offenses, producing intense conflict between factions. The unresolved conflict eventually generated into a schism with damaging repercussions that accompany it.

As can be seen with the schisms discussed, in some cases there is not a clear distinction between those church divisions which are successions and those which are intra-denominational splits. The main difference is that intra-denominational schisms are larger in scope and the fragmentation is more devastating. Strong and controlling personalities are generally seen in intra-denominational schisms when compared to those found in successions. Whatever the case, for the most part, schisms are destructive and painful. Thankfully, the Bible has much to say about church schism. The next chapter will help define what schism is, give examples of it, and look at how it may be prevented from a biblical/theological perspective.

CHAPTER 3

BIBLICAL AND THEOLOGICAL FOUNDATION

Introduction

Chapter 1, The Problem and Its Setting, presented the argument that Christianity has been plagued by numerous schisms. Chapter 2 reviewed a history of Pentecostalism and the inherent problem of schism that has been evident since its inception. The present section, Chapter 3, will now focus on the topic of schism from a biblical and theological perspective. Of interest, the Bible has a great deal to say about schisms in the church. This chapter will begin by examining key words found in scripture that pertain to schism. It will then explore the genesis of schism. To find out how schism begins, certain works of the flesh will be brought to the forefront and investigated. Next, some of the elements of division, namely, problems associated with offenses, immaturity, collusion, and retaliation will be examined. The chapter will offer biblical and theological guidelines for how leadership can confront the problem of schism. These include ways to handle offenses by inculcating the Word of God in one another and through the expression of the fruit of the Spirit. The chapter will also look at ways to employ a spirit of reconciliation in dismantling schism. As a last resort, the biblical injunction of marking those that cause division will be explored. The chapter will conclude with biblical examples of schism as found in the Old and New Testaments and then suggest ways it can be properly handled. What is learned from this biblical and

theological study will be enlarged upon in the Outcomes section and utilized in practical ways for preventing and ameliorating schism in the church.

Key Biblical Words

There are some key words that will be pertinent in laying a biblical and theological framework for this chapter. First, the key words “schism,” “division,” “divisions,” “divide,” “divided,” and “dissensions” need to be looked at. The actual word “schism” appears only one time as found in I Corinthians 12:25 in both the King James and American Standard Versions of the Bible.¹ Many other translations use the word “division” for this same passage.² The Greek word for schism or division as it is used in this verse is “schisma.” It refers to a split, a gap, a cleft, a rent, and a dissension. “Schisma” can be found in John 7:43; 9:16; 10:19; I Corinthians 1:10; 11:18.³ The word “division” also comes from the Greek word “dichostasia” which means a disunion, dissensions, or seditions.⁴ “Dichostasia” can be found in Romans 16:17; I Corinthians 3:3; Galatians 5:20. Lastly, the word “division” comes from the Greek word “diamerismos” and means a dissension or disunion of opinion and conduct, especially as it relates to family ties. This Greek word for division is found in Luke 12:51.⁵

¹ “That there should be no schism in the body; but that the members should have the same care one for another.” KJV and ASV.

² The word “division” in I Corinthians 12:25 is found in the English Standard Version, New International Version, Today’s English Version, Good News Bible, and New American Standard Bible.

³ W.E. Vine, Merrill F. Unger, and William White, Jr., s.v. “Division,” in *Vine’s Expository Dictionary of Biblical Words* (Nashville, TN: Thomas Nelson Publishers, 1985), 179.

⁴ James Strong, s.v. “Dichostasia,” in *The New Strong’s Exhaustive Concordance of the Bible* (Nashville, TN: Thomas Nelson Publishers, 1990), Greek Dictionary, 24.

⁵ Vine, Unger, and White, Jr., s.v. “Division,” in *Vine’s Expository Dictionary of Biblical Words*, 179.

Works of the Flesh and the Genesis of Schism

The underpinnings of schism and division appear to be based in the works of the flesh as described by Paul in Galatians 5:19-21. Of particular interest are the works listed in verse 20: “idolatry and witchcraft, hatred, discord, jealousy, fits of rage, selfish ambition, dissensions, and factions.”⁶ As stated earlier, “dissensions” come from the Greek word “dichtostasia” and refers to a division.⁷ In the context of this passage, the word “dissensions”⁸ (divisions) is situated among some rather nefarious vices: hatred, discord, jealousy, fits of rage, selfish ambition, and factions. Paul seems to suggest here that when a division is present, you will likely find all these other evil works. In the Literature Review section, it was seen that these works of the flesh were manifested as affective and behavioral expressions among some of the Pentecostal leaders.

Dissension is also listed as one of the seven things that are an abomination to God. Proverbs 6:16-19 states, “There are six things the Lord hates, seven that are detestable to him: haughty eyes, a lying tongue, hands that shed innocent blood, a heart that devises wicked schemes, feet that are quick to rush into evil, a false witness who pours out lies, and a man who stirs up dissension among brothers.”

Dissension, as it is used in this passage, refers to discord, conflict, strife, and contention,⁹ all of which help to foment division. Again, note that dissension is placed

⁶ All scripture citations are taken from the New International Version, 2002, unless noted otherwise.

⁷ Edward W. Goodrick and John R. Kohlenberger III, s.v. “Dichostasia,” in *Zondervan NIV Exhaustive Concordance* (Grand Rapids, MI: Zondervan Publishing House, 1999), 1542.

⁸ George Arthur Buttrick, *I Corinthians-Ephesians*, The Interpreter’s Bible, vol. 10 (New York: Abingdon Press, 1953), 563. “Dissensions” is the more appropriate word in this passage, rather than “seditions” as used in the KJV. Seditions seem to apply more to political disturbances, whereas Paul has in mind incipient quarrels which tend to threaten the body of Christ.

⁹ Goodrick and Kohlenberger III, s.v. “Madon,” in *Zondervan NIV Exhaustive Concordance*, 1434.

among a number of evil descriptors: haughty eyes, a lying tongue, and devious hands and feet. These are all parts of the body used to achieve the wicked schemes of the heart.¹⁰ From Galatians 5:19-21 and Proverbs 6:16-19, it is noted that dissensions or divisions are also connected with selfish ambition and haughtiness, and these, in turn, are closely related to pride. The underlying importance of pride as a contributor in the genesis of schism cannot be overstated. The scripture makes this clear in Isaiah 14:12-14 where Lucifer is seen as the symbolic representation of the king of Babylon in regards to his pride, splendor, and fall. As a created being of the highest order, his ambition, pride, and presumptuous nature are clearly evidenced by his five exclamatory “I will’s.”¹¹ Due to his influence, he was able to coerce a third part of the angelic host to join him in his rebellion against God.¹² Lucifer’s rebellion in heaven became the first recorded instance of schism in the Bible. The foregoing scriptures demonstrate that pride is a primary ingredient and underlying motivation for bringing about division. Pride will be seen to be a prominent factor when dissecting the anatomy of a division.

Elements Involved in the Anatomy of a Division

There are several elements that can be looked at when discussing the anatomy of a division. More often than not, schisms are generated when individuals or groups of

¹⁰ Kenneth L. Barker, Donald W. Burdick, John H. Stek, Walter W. Wessel, and Ronald Youngblood, *Zondervan NIV Study Bible, Fully Revised* (Grand Rapids, MI: Zondervan, 2002), 966.

¹¹ George Arthur Buttrick, *Ecclesiastes-Jeremiah*, The Interpreter’s Bible, vol. 5 (New York: Abingdon Press, 1956), 261. Lucifer’s sin of presumption was that he thought he could rise to divine sovereignty.

¹² Raymond M. Pruitt, *Fundamentals of the Faith* (Cleveland, TN: White Wing Publishing House and Press, 1981), 85.

people become offended. In the Literature Review section, it was seen that offenses between opposing factions were often the triggering point for full blown schisms in the church. Webster defines an offense as an assault or an act of attacking another. It is also referred to as a stumbling block, something which causes another to sin.¹³ Jesus told his disciples that offences would come. He also said, “woe to that man by whom the offence cometh!”¹⁴ Matthew Henry states that when one considers the subtlety and malice of Satan and the depraved nature of men’s hearts, it is impossible for there not to be offenses. None the less, there is no excuse for offenders.¹⁵ When Jesus uses the word “offences,” he is referring to anything that is a snare or stumbling-block and which causes another to sin.¹⁶ Snares and stumbling-blocks can be viewed as behavioral expressions from the offender with the intent of hurting another. In some cases, offenses are so damaging they become irreconcilable to the ones who receive them. It is, therefore, no surprise that the writer of Proverbs states: “An offended brother is more unyielding than a fortified city, and disputes are like the barred gates of a citadel.”¹⁷

Issues with carnality must also be taken into account when schisms are involved.

Carnality¹⁸ was a problem with the first-century Corinthian church. In his first letter to

¹³ s.v. “Offense,” in *Webster’s Ninth New Collegiate Dictionary* (Springfield, MA: Merriam-Webster, Inc., 1987), 819.

¹⁴ Matthew 18:7, KJV.

¹⁵ Matthew Henry, “Matthew to John,” in *Matthew Henry’s Commentary on the Whole Bible*, vol. 5 (Iowa Falls, IO: World Bible Publishers, 1970), 254-55.

¹⁶ Strong, s.v. “Skandalon,” in *The New Strong’s Exhaustive Concordance*, Greek Dictionary, 65.

¹⁷ Proverbs 18:19.

¹⁸ Strong, s.v. “Sarkikos,” in *The New Strong’s Exhaustive Concordance*, Greek Dictionary, 64. Carnality is a broad term that encompasses those things that pertain to the flesh.

them, Paul makes a clear association between carnality and division.¹⁹ He tackles the problem head-on by rebuking the erring church. He tells them because envying, strife, and divisions are among them, they are carnal and walk as men. A sign of their carnality is the divisiveness they display resulting from siding between prominent leaders in the church. Paul describes the condition in the early Corinthian church as a sign of immaturity. He would prefer to address them as spiritual, but unfortunately, he must talk to them as infants.²⁰ From Paul's account to the Corinthians, it would appear that when carnality and immaturity are present, there are often accompanying signs of division.²¹ An unfortunate ramification of spiritual immaturity is that those who partake in divisive behaviors are usually not able to discern their condition, let alone be receptive to receiving sound instruction.

In discussing the anatomy of a division, it has been observed that an initial triggering factor in fostering schism is when an offense is generated. Schisms are also likely to develop when carnal and immature elements are present. Another element often seen in a schism is collusion. Collusion occurs when two or more individuals enter into a secret agreement or conspiracy. This arrangement is intentionally designed for deceitful purposes to damage another party.²² One such incidence of collusion is seen when the Pharisees and Sadducees planned together how they might destroy Jesus.

¹⁹ "For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?" I Corinthians 3:3-4, KJV.

²⁰ "And I brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ." I Corinthians 3:1, KJV.

²¹ Joseph A. Fitzmeyer, *First Corinthians*, The Anchor Yale Bible (London: Yale University Press, 2008), 188. The problem with spiritual immaturity is that it lends itself to factious rivalries.

²² s.v. "Collusion," in *Webster's Ninth New Collegiate Dictionary*, 260.

Matthew records, “The Pharisees also with the Sadducees came, and tempting desired him that he would show them a sign from heaven.”²³ Erdman states that the first verse in this pericope represents the final crisis of Jesus’ ministry in Galilee. Amazingly, the religious leaders are so desperate in their attempts to destroy Jesus that a coalition has been formed by the Pharisees and Sadducees, two parties who are usually violently opposed to each other. Now, their common hatred of Jesus causes them to collude together in scheming against him.²⁴

Another incidence of collusion is seen in the martyrdom of Stephen as recorded in Acts 6:8-12:

Now Stephen, a man full of God’s grace and power, did wonders and miraculous signs among the people. Opposition arose, however, from members of the Synagogue of the Freedmen (as it was called) – Jews of Cyrene and Alexandria as well as the provinces of Cilicia and Asia. These men began to argue with Stephen, but they could not stand up against his wisdom or the Spirit by whom he spoke. Then they secretly persuaded some men to say, “We have heard Stephen speak words of blasphemy against Moses and against God.” So they stirred up the people and the elders and the teachers of the law. They seized Stephen and brought him before the Sanhedrin.

From this passage, it is observed that Stephen disputed with those in opposition to him. Those opposing him had argumentative spirits that could not break through his wisdom and discernment. Lacking viable arguments and being fearful of losing ground in the debate, there was only one thing to do and that was to conspire against him. Evidence of their collusion is found in verse 11 of the NIV: “...they secretly persuaded some men

²³ Matthew 16:1, KJV.

²⁴ Charles R. Erdman, *The Gospel of Matthew: An Exposition* (Philadelphia, PA: The Westminster Press, 1933), 128.

to say...” This is a prime example of how collusion operates, secretly and deceptively.²⁵

In verse 11, the Interlinear Greek-English Bible uses the expression, “Then they suborned men saying...”²⁶ The word “suborned” is also found in the King James Version. It is translated to mean, “To throw in stealthily or to induce by collusion.”²⁷

When collusion is present, quite often two separate factions begin to grow and take on a life of their own. As these factions form, it is not unusual to witness parties retaliate against each other. Retaliation is another element of carnality that is manifested as a behavioral expression. To better understand retaliation, a brief example regarding the relationship between the Jews and Samaritans will be helpful. It was no secret that the Jews and Samaritans did not care for each other and they certainly had no dealings with each other. The Samaritan woman at the well made this keen observation when she told Jesus, “How can you ask me for a drink?” (For Jews do not associate with Samaritans.)²⁸ The Samaritan woman’s dialogue with Jesus sets the stage for the next paragraph.

In one of Jesus’ journeys through Samaria, the opposition between the disciples and Samaritans is quite evident.²⁹ When Jesus is not welcomed by the Samaritans,

²⁵ Joseph A. Fitzmeyer, *The Acts of the Apostles*, The Anchor Bible (New York: Doubleday, 1964), 358. In this case, the collusion against Stephen was deadly. The false charge, blasphemy against God, was punishable by death.

²⁶ Alfred Marshall, *The NASB Interlinear Greek-English New Testament* (Grand Rapids, MI: Zondervan Publishing House, 1984), 487.

²⁷ Strong, s.v. “Hupoballo,” in *The New Strong’s Exhaustive Concordance*, Greek Dictionary, 74.

²⁸ John 4:9b.

²⁹ John Nolland, *Luke 9:21-18:34*, Word Biblical Commentary, vol. 35b, eds. David A. Hubbard, Glen W. Baker, John D.W. Watts, and Ralph P. Martin (Dallas, TX: Word Books, 1993), 537. Nolland points out that Jewish pilgrims regularly passed through Samaria on their way to attend Jerusalem feasts. Sometimes they encountered trouble that even led to a massacre. Having this knowledge probably added to James’ and John’s hostility toward the Samaritans.

James and John take it upon themselves to retaliate against them by requesting that fire be sent down from heaven to destroy them. The account is given in Luke 9:51-56:

As the time approached for him to be taken up to heaven, Jesus resolutely set out for Jerusalem. And he sent messengers on ahead, who went into a Samaritan village to get things ready for him; but the people there did not welcome him, because he was heading for Jerusalem. When the disciples James and John saw this, they asked, "Lord, do you want us to call fire down from heaven to destroy them?" But Jesus turned and rebuked them, and they went to another village.

From Luke's account, it is obvious that James and John were highly offended at the Samaritans' action of not welcoming Jesus. Their recourse was to retaliate against the Samaritans. In their minds since Elijah called down fire from heaven,³⁰ this flagrant offense by the Samaritans should likewise be retaliated against. Unfortunately, James and John misapplied the example of Elijah by taking undue liberties.³¹ Their call to action caused Jesus to offer a stern rebuke to them. One translation brings out the seriousness of the occasion with Jesus saying, "Ye know not what manner of spirit ye are of."³² In essence, Jesus was telling them when they take on a spirit of retaliation, they are not aware of the evil disposition they are in. Such a disposition can cloak itself in pride and personal revenge under the pretense of being zealous for the Master.³³

The aforementioned discussion has brought out how offenses and carnality make up some of the elements of schism. Carnality expresses itself in many ways, but

³⁰ Robert Jamieson, A.R. Fausset, and David Brown, *Commentary on the Whole Bible* (Grand Rapids, MI: Zondervan Publishing House, 1961), 108. To James and John, this was a plausible case since Elijah also called fire down when the king of Samaria sent soldiers to bring Elijah back to him.

³¹ Henry, "Matthew to John," in *Matthew Henry's Commentary*, 675-76.

³² Luke 9:55b, KJV.

³³ Henry, "Matthew to John," in *Matthew Henry's Commentary*, 676.

primarily through pride, immaturity, collusion, and retaliation. The next section of the study will examine what measures can be taken to biblically counter schism.

Measures Used to Biblically Counter Schism

There are a number of steps that can be undertaken to prevent or at least ameliorate schism in the church. The first thing for leaders in the church to recognize is that there are strong proscriptions in the Bible regarding divisions in the body of Christ. Paul's message to the Corinthian Church was abundantly clear in terms of what his position was with respect to the problem of division. In I Corinthians 1:10 he states, "I appeal to you, brothers, in the name of our Lord Jesus Christ, that all of you agree with one another so that there may be no divisions among you and that you may be perfectly united in mind and thought." In this passage, Paul was addressing the leaders, and in particular, the teachers in the church. It appears that divisions had arisen among them caused in part by the influence of philosophy, the desire for fame, and the pursuit of eloquent speech. Paul's remedy for countering division was for the brothers to agree on the fundamental doctrines of Christianity. In points where they differ, they can at least show forth a good spirit. As leaders, they are to strive for having their thoughts and feelings in check, being "perfectly united in mind and thought."³⁴ Being united in mind and thought is a useful diagnostic tool when assessing cognitive expressions of leaders.

Paul gives further instruction in I Corinthians 12: 25, "so that there should be no division in the body, but that its parts should have equal concern for each other." Here

³⁴ Albert Barnes, *Notes on the Bible*, I Corinthians 1:10, e-Sword, 2013, Rick Meyers.

he reiterates the admonition that there should be no division in the church. His remedy for putting down schism is by having each member exercise the same care for each other. Regarding the way the body is wonderfully tempered together, Henry writes,

Divine wisdom has contrived and ordered things in this manner that the members of the body should not be schismatics, divided from each other and acting upon separate interests, but well affected to each other, tenderly concerned for each other, having a fellow-feeling of each other's griefs and a communion in each other's pleasures and joys.³⁵

When self-interests are abandoned in favor of genuine concern and care for each other, schisms will have a difficult time surfacing, let alone surviving in the church.

In the section, "Elements Involved in the Anatomy of a Division," it was brought out that offenses played a critical part in fomenting division in the church. For those who give offenses, Jesus states in Matthew 18:6, "...it would be better for him to have a large millstone hung around his neck and to be drowned in the depths of the sea."³⁶ These are stern words given by Jesus. It is no wonder that Paul continues with his admonition, "Give none offense, neither to the Jews, nor to the Gentiles, nor to the church of God."³⁷ From these scriptures, it is quite evident that those who partake in giving offenses are in a serious place with God.

The Bible also has something to say about those that receive offenses. Jesus did say that offenses would come, but the question for the Christian to ask is how well do they handle offenses and what strategies can they employ in countering them. Part of

³⁵ Matthew Henry, "Acts to Revelation," in *Matthew Henry's Commentary on the Whole Bible*, vol. 6 (Iowa Falls, IO: World Bible Publishers, 1970), 570.

³⁶ Barker, et al., *Zondervan NIV Study Bible*, 1497. A large millstone was turned by a donkey as opposed to small millstones used by women grinding with a hand mill.

³⁷ I Corinthians 10:32, KJV.

the answer lies in Psalm 119:165, which states, “Great peace have they which love thy law: and nothing shall offend them.”³⁸ The word “offend” in this verse refers to anything that presents itself as an obstacle, enticement, or stumbling block.³⁹ What the writer seems to be alluding to is that those that love the Word of God will not become prey to those that entice them to fall. These are mature Christians that are not easily swayed one way or the other. They have great peace because they are rooted in the Word. On the other hand, those that are not rooted in the Word, are easily offended. Jesus’ parable of the sower brings this truth to bear. Jesus shares in Matthew 13:20-21, that those who hear the Word of God and at once receive it with joy are likened to the seed that is sowed on rocky places. Since there is no root, when trouble or offenses come, they quickly fall away. These scriptures teach the Christian in order to handle offenses properly, they must be grounded in the Word of God.

Besides being a student of the Word, it is imperative for Christians to manifest the fruit of the Spirit. Paul lists the fruit of the Spirit in Galatians as an antidote to the works of the flesh.⁴⁰ When an individual allows the fruit of the Spirit to operate in their lives, they will be able to counter the aforementioned carnal elements: “idolatry and witchcraft, hatred, discord, jealousy, fits of rage, selfish ambition, dissensions, and factions.”⁴¹ As the fruit of the Spirit is manifested among Christian leaders, the works of hatred, discord, jealousy, pride, dissensions, and factions will be eliminated with little chance for schisms to germinate. This is because Christians who live and walk in the

³⁸ KJV.

³⁹ Strong, s.v. “Mikshowl,” in *The New Strong’s Exhaustive Concordance*, Hebrew Dictionary, 66.

⁴⁰ “But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control.” Galatians 5:22-23.

⁴¹ Galatians 5:20.

Spirit learn to be agreeable and work together. Simply put, when the law of love operates, Christians will be servants one of another.⁴²

When one party is offended or injured, often times they will retaliate. However, the scripture has some clear admonitions regarding retaliation. In Proverbs 24:29 the writer states, “Do not say, ‘I’ll do to him as he has done to me; I’ll pay that man back for what he did.’” Peter uses even stronger language in I Peter 3:9, “Do not repay evil with evil or insult with insult, but with blessing, because to this you were called so that you may inherit a blessing.” Peter is offering this admonition based on the example given by Jesus. He writes, “When they hurled their insults at him, he did not retaliate;⁴³ when he suffered, he made no threats. Instead, he entrusted himself to him who judges justly.”⁴⁴ Jesus is the perfect example. Many times when people are hurt or offended they feel they must take action and seek revenge. But, the above passage in I Peter states that Jesus entrusted himself to him (the Father) who judges justly. Schisms could be averted if people or groups of people did not seek to avenge themselves of offenses they suffer. Rather, they are to learn to entrust themselves to Him who gives righteous judgment. Not seeking retaliation, is again, a sign of Christian maturity. These are those that have learned to wait on the Lord.⁴⁵

⁴² Charles R. Erdman, *The Epistle of Paul to the Galatians: An Exposition* (Philadelphia, PA: The Westminster Press, 1930), 107.

⁴³ J. Ramsey Michaels, *I Peter*, Word Biblical Commentary, vol.49, eds. David A. Hubbard, Glen W. Baker, John D.W. Watts, and Ralph P. Martin (Waco, TX: Word Books, 1982), 147. In this verse, Peter represents Jesus as making no threats of retribution.

⁴⁴ I Peter 2:23.

⁴⁵ “Do not say, ‘I’ll pay you back for this wrong!’ Wait for the Lord, and he will deliver you.” Proverbs 20:22.

Instead of retaliation, the spirit of reconciliation should rule the Christian.

Reconciliation is a helpful tool to use when there are two factions that have unsettled differences. When a spirit of reconciliation is put into practice, divisions that have developed can be peaceably dealt with. As a first step, reconciliation should be employed among Christian brothers or sisters when either or both parties experience signs of hurt and anger. Referencing the words of Jesus, Matthew's Gospel gives sound instruction regarding how to engage in meaningful reconciliation: "Therefore, if you are offering your gift at the altar and there remember that your brother has something against you, leave your gift there in front of the altar. First go and be reconciled to your brother; then come and offer your gift."⁴⁶

The word "reconciled" as used in this verse means "to change thoroughly."⁴⁷ This definition renders a powerful meaning to what reconciliation can actually accomplish when used as Jesus intended. By following the biblical model, reconciliation will serve to preserve Christian love and peace with brothers in the church. This occurs through submission, confessing faults, asking for forgiveness, and making restitution where possible. Reconciliation applied in this manner will restore communion with offended brothers. Just as importantly, offerings made before the Lord will now become acceptable in His sight.⁴⁸

When schisms become so extreme that reconciliation will not work, then the biblical mandate of marking those that cause division and avoiding them must be

⁴⁶ Matthew 5:23-24.

⁴⁷ Strong, s.v. "Diallasso," in *The New Strong's Exhaustive Concordance*, Greek Dictionary, 22.

⁴⁸ Henry, "Matthew to John," in *Matthew Henry's Commentary*, 59.

followed. Paul gives some stern advice in Romans 16:17-18: “Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they are such that serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.”⁴⁹

At the conclusion of his letter to the church in Rome, Paul issues a strong warning for leaders to be on guard against those who seek to cause schism by corrupting and distorting the doctrine. According to Paul, those who are the real cause of division should be marked and avoided. More than likely he was referring to those “Jewish” teachers who were imposing a strict observance of the Law of Moses upon Gentile converts. With their insistence on keeping the Mosaic rites, these teachers were producing dissension and strife within the churches. Troubling the churches would be bad enough, but their evil design was to form factions or divisions in the body. It is not surprising then that Paul gives a strong caveat to leaders. First, they were to ascertain who the culprits of the division were. Secondly, they were instructed to go out of their way to shun them.⁵⁰

Undoubtedly, leaders play a significant role in the way they influence those under their care. One major focus of the present study will be to determine the part that prominent leaders play in bringing about schisms in the church. The Bible has something to say regarding how leaders can negatively impact those under them. In Matthew’s Gospel, Jesus presents a disastrous scenario for following a factious leader.

⁴⁹ KJV.

⁵⁰ Barnes, *Notes on the Bible*, Romans 16:17.

He states, “If a blind man leads a blind man, both will fall into a pit.”⁵¹ Several places in the gospels, Jesus refers to blind leaders as blind guides.⁵² Unfortunately, blind leaders not only destroy their own souls, but those who follow them.

The Book of Acts, chapter 14, presents an example of how a division was created. As Paul and Barnabus preached the gospel the city was stirred. Some sided with them and others with the Jewish leaders. Luke records the event in Acts 14:1-4:

At Iconium Paul and Barnabus went as usual into the Jewish synagogue. There they spoke so effectively that a great number of the Jews and Gentiles believed. But the Jews who refused to believe, stirred up the Gentiles and poisoned their minds against the brothers. So Paul and Barnabus spent considerable time there, speaking boldly for the Lord, who confirmed the message of his grace by enabling them to do miraculous signs and wonders. The people of the city were divided; some sided with the Jews, others with the apostles.

From this passage, it is noted that there was a clear division⁵³ among those who followed the apostles and those who followed the Jewish leaders. These verses demonstrate from a negative and positive perspective how leaders can influence those around them. The next section will give additional examples of schism as seen from both the Old and New Testaments.

Old Testament Examples of Schism

The first Old Testament example of schism is taken from Genesis 13:6-17. From the Bible account, Abram’s and Lot’s possessions were so great that the land was not

⁵¹ Matthew 15:14b.

⁵² Goodrick and Kohlenberger III, s.v. “Hodegos,” in *Zondervan NIV Exhaustive Concordance*, 1575. In Matthew 15:14; 23:16, 24, the Greek word for guide is “hodegos,” which means leader.

⁵³ H.D.M. Spence and Joseph S. Exell, eds., *The Acts of the Apostles*, The Pulpit Commentary, vol. 41 (London: Funk & Wagnalls Company, n.d.), 436. The authors, applying the Greek, more properly state there was a “schism” among them.

able to support them dwelling together any longer. To make matters worse, quarreling arose between Abram's herdsmen and Lot's herdsmen. With tension rising, Abram recognized that he and his nephew were brothers. In his mind, they should be able to work things out. To put an end to the strife, Abram offered a reasonable solution to Lot. He suggested that they part company, yielding to Lot the choice of any part of the land.⁵⁴ This action demonstrated the godly principle of forbearance as if he took a page straight from Jesus' teaching in the Sermon on the Mount.⁵⁵ The Bible records Lot chose for himself and his herdsmen the fertile plain of Jordon. Abram chose to live in the land of Canaan. No doubt God was pleased with how Abram settled the strife. After Lot departs, God speaks to Abram and tells him that the land he sees from all directions will be given to him and his offspring. This is a notable example of how to handle division in a peaceful manner. It also represents what could be viewed as a justifiable schism.

The second example of division taken from the Old Testament is seen in the story of Solomon's son, Rehoboam as recorded in Second Chronicles 10:1-19. In the biblical account, Rehoboam goes to Shechem to be made king by the Israelites. When Jeroboam heard that Rehoboam was to be made the king, he came back as Israel's spokesperson to persuade Rehoboam to lighten the harsh labor and heavy yoke that Solomon put on them.⁵⁶ If they did so, they would serve him as king. Rehoboam stated he would give them an answer after three days. In the meantime, he sought counsel

⁵⁴ H.D.M. Spence and Joseph S. Exell, eds., *Genesis*, The Pulpit Commentary, vol. 1 (London: Funk & Wagnalls Company, n.d.), 195. This is an illustration of Abram's self-renunciation as demonstrated by his humble acquiescence to his nephew, Lot.

⁵⁵ Barnes, *Notes on the Bible*, Genesis 13:8-9.

⁵⁶ James L. Mays, *Harper's Bible Commentary* (San Francisco, CA: Harper Collins Publishers, 1988), 360. By examining various Greek manuscripts, it would appear that the book of Chronicles was the first to attribute to Jeroboam as being the chief cause of the schism.

from some of the elders that served under his father. The counsel that the elders gave was that if Rehoboam was kind to the people and gave a favorable reply, the people would be his servants forever. Unfortunately, he rejects the counsel of the elders and seeks the counsel of the young men serving him. They advise Rehoboam to tell the people that if they thought the yoke was heavy under his father, he would add to their yoke. And if his father scourged with whips, now they would be scourged with scorpions. When Jeroboam and the people came on the third day to hear Rehoboam's reply, he spoke harshly to them,⁵⁷ rejecting the counsel of the elders in favor of the young men. When Israel saw that the king refused to listen to them, they asked what part they now had in David. From that moment on the Northern Kingdom of Israel separated from the Southern Kingdom of Judah.

Though Rehoboam's actions had been prophesied earlier, a terrible divide occurred simply by letting pride enter in and by not listening to sound counsel. Rehoboam's stubbornness would not allow him to entertain a spirit of discernment. Sadly, there was no effort made for reconciliation. Rather, Rehoboam's answer for a rebellious Israel was to go to war with them. If only he had spoken soft words and removed part of the oppressive taxes from his father's reign, he would have gained the favor of the people and secured his kingly position. Regrettably, his foolish actions caused him a divided monarchy.⁵⁸ As seen in this account, schisms can be tragic and

⁵⁷ Mays, *Harper's Bible Commentary*, 315. Rehoboam's response is callous. All that the people were looking for in the new king was a little royal leniency, a seemingly unremarkable request on their part.

⁵⁸ Adam Clarke, *Adam Clarke's Commentary on the Bible*, II Chronicles 10:19, e-Sword, 2013, Rick Meyers.

costly, so much so, a nation can become divided. The next section will give biblical examples of schism from the New Testament.

New Testament Examples of Schism

One New Testament example of schism is found in Acts 15:1-31, regarding the Jerusalem Council and the issue of circumcision. From the account given by Luke, there was sharp contention between the Judaizers and the Gentile converts. The Judaizers insisted that for Gentile converts to be saved, they must be circumcised after the manner of Moses. Paul and Barnabus vehemently disagreed with this teaching. They became so divided on the issue, Luke uses the language there was a “sharp dispute and debate with them.”⁵⁹ Because the contention was so strong, it was determined that Paul and Barnabus, along with some of the brethren, would go to Jerusalem to see the apostles and elders about the matter. The problem posed such a significant threat to the early church, it required the attention of the elders in Jerusalem and its highest echelons of leaders.⁶⁰ When all were assembled at Jerusalem, it was clear there were two distinct factions present with much disputing going on among them. Peter gave testimony of his experience among the Gentiles and stated that God made no distinction between them and the Jews. Later, Paul and Barnabus shared the many signs and wonders that God had wrought among the Gentiles. Following the discussion and testimonies, James, the leader among leaders gave his sentence stating, “It is my

⁵⁹ Acts 15:2.

⁶⁰ Mays, *Harper's Bible Commentary*, 1098.

judgment, therefore, that we should not make it difficult for the Gentiles who are turning to God.”⁶¹ James then proceeds to give a list of things that the Gentiles should abstain from.

From the foregoing account, it is noted that the issue of circumcision and the keeping of the Mosaic Law was a hotly debated issue in the early church. Factions were forming and people held strong beliefs over their convictions. This scriptural account gives the present day church understanding (and permission) that sometimes there will be intense discussions over issues of concern. But, instead of continuing the contention among themselves, the early church leaders took corrective action by presenting the issue before the apostles and elders. After much discussion, a solution was reached that was amenable to all. The Acts 15 account is a wonderful example of how divisive issues can be handled through the Spirit of God to avert a potential schism in the church.

Following the Jerusalem Council, Acts 15: 36-41, Paul made a suggestion to Barnabus that they visit the brothers in all the towns where they had preached the word of the Lord. Barnabus consented to Paul’s suggestion as long as they could take his nephew, John Mark, with them. Because John Mark had dissented them on an earlier trip, Paul did not think it wise to take him with them this time.⁶² The disagreement among Paul and Barnabus was so sharp that they parted company. Barnabus left with John Mark and Paul chose Silas to accompany him. From this point on there is no more

⁶¹ Acts 15:19.

⁶² Barker, et al., *Zondervan NIV Study Bible*, 1711, 1716. The authors point out that on an earlier trip, John Mark turned back at Perga, not going further in the journey to Antioch, Iconium, Lystra, and Derbe. His leaving could have been due to homesickness to get back to Jerusalem or the change in leadership from Barnabus to Paul may have factored into John Mark’s decision to desert them now.

mention of Barnabus and Mark in the book of Acts.⁶³ The example of Paul and Barnabus points out that division can occur not only over doctrinal issues, but over personal issues as well. Though there were no large factions involved with the Paul and Barnabus division, it had the potential to develop into a larger one as observed in the Corinthian Church. At that church different factions boasted, “I follow Paul,” another, “I follow Apollos,” another, “I follow Cephas,” still another, “I follow Christ.”⁶⁴ When a division occurs as with Paul and Barnabus, it is sometimes difficult to comprehend why. Possibly, it was best that they separated because the churches were more speedily visited and the work of God more widely and rapidly spread.⁶⁵

Summary

Chapter 3 focused on the topic of schism from a biblical/theological framework. The chapter began with a brief word study of the various usages and definitions of schism as found in the New Testament. Next, the genesis of schism was noted in some of the works of the flesh. When division manifests itself, there will usually be carnal elements associated with it as expressed in pride, ambition, deceit, anger, and strife. Some of the elements involved in the anatomy of a division were discussed. These included the issues of offenses, immaturity, collusion, and retaliation.

The next part of the chapter looked at what measures might be taken to counter schism. First, the Bible is clear regarding the proscription of division in the church. Paul

⁶³ Barker, et al., *Zondervan NIV Study Bible*, 1716.

⁶⁴ I Corinthians 1:12.

⁶⁵ Clarke, *Adam Clarke's Commentary on the Bible*, Acts 15:39.

advised that when brothers are united in mind and thought, this will go a long way toward stifling schism. Preventing offenses and knowing how to effectively handle them when they do occur is another step that can be taken to counter schism. When Christians learn to operate the fruit of the Spirit in their lives they can help to dismantle any division that should arise. Instead of having a retaliatory spirit, they will have a spirit of reconciliation.

Leaders need to learn to exercise a spirit of discernment in recognizing those sent to cause division and in admonishing others to avoid them. Because of their positions, leaders must be careful how they influence those under their care. Lastly, the chapter looked at two examples each from the Old and New Testaments regarding schism. Both testaments offered positive and negative approaches to handling schism.

In summary, the biblical/ theological foundation section provided useful information in helping to better understand cognitive, affective, and behavioral expressions as well as patterns of interaction that are often manifested in a schism. These expressions and patterns will be helpful in guiding the methodology in the upcoming chapter.

CHAPTER 4

PROJECT DESIGN

Introduction

The thesis project, *A Historical Analysis of Prominent Leaders and Three Major Schisms in the Church of God of Prophecy* was carried out using Historical and Content Analyses methodologies. With the historical analysis method, historical information is gathered from various sources and analyzed in an attempt to reconstruct reliable information from the past.¹ The primary source material for this study came from interviews, an audio recording, and written materials pertaining to six former prominent leaders in the Church of God of Prophecy.

Content analysis is a method whereby qualitative data is collected, transformed, and then analyzed. Using this method, data from primary and secondary historical sources were gathered and categorized according to leadership descriptors initially identified within the study's research questions.² These descriptors included cognitive, affective, and behavioral expressions, as well as leadership traits and leadership styles. The present chapter will focus on the steps involved in data gathering and data analysis, particularly as it relates to research questions 1, 2, and 3. Research questions 4, 5, and 6 will be treated more fully in the Outcomes section, Chapter 5. At this juncture, it would be prudent to revisit the study's initial research questions:

¹ Norman K. Denzin and Yvonne S. Lincoln, "Strategies of Inquiry," in *Handbook of Qualitative Research*, 2nd ed., eds. Norman K. Denzin and Yvonne S. Lincoln (Thousand Oaks, CA: Sage Publications, 2000), 375.

² Gery W. Ryan and H. Russell Bernard, "Data Management and Analyses Methods," in *Handbook of Qualitative Research* 2nd ed., eds. Norman K. Denzin and Yvonne S. Lincoln (Thousand Oaks, CA: Sage Publications, 2000), 785.

1. Are there certain cognitive, affective, and behavioral expressions found among prominent leaders that are common to the three major schisms in the Church of God/of Prophecy?
2. Are there certain leadership traits, positive or negative, among prominent leaders that are common to the three major schisms in the Church of God/of Prophecy?
3. Are there certain leadership styles among prominent leaders that are common to the three major schisms in the Church of God/of Prophecy?
4. Are there identifiable patterns of interaction among prominent leaders that are common to the three major schisms within the Church of God/of Prophecy?
5. Are there scriptural/theological corrective measures that can be taken to prevent or ameliorate future schism within the Church of God/of Prophecy?
6. Would any of the three major schisms in the Church of God/of Prophecy be considered a justifiable or “good” schism?

Answers to these questions will be found primarily in data mined from interviews taken with study participants, as well as data obtained from an audio recording and written materials.

Interview Protocol

For this study, the interview was the primary source used for data collection. As mentioned in Chapter 1, the semi-structured interview format was chosen due to the

flexibility it gives in wording and presenting questions.³ Prior to the study being conducted, the “Review of Protections of Human Participants” and the “Informed Consent” documents, as well as the Interview Questions were submitted to Gordon-Conwell Theological Seminary’s Institutional Review Board for approval. Once the documents were approved, potential interviewees were contacted by phone to see if there was an interest in participating in the study. Participants were chosen and contacted based on a prior close association they had with a former leader in the Church of God of Prophecy. If they expressed an interest, an “Informed Consent” document was sent to them to read, sign, and send back to the researcher. In the case of former leaders, J.S. Llewellyn and A.J. Tomlinson, they passed away in 1934⁴ and 1943, respectively.⁵ It was therefore highly unlikely to be able to interview someone that lived during that era and yet was old enough to know either of the men very well. In those two cases, participants were sought after based on having a sound historical knowledge of the leaders in question.

The Participants

Data was gathered on all six former leaders in the Church of God/of Prophecy, (A.J. Tomlinson, J.S. Llewellyn, M.A. Tomlinson, Grady R. Kent, Billy D. Murray, and Robert J. Pruitt). Four of the participants in the study personally knew and had a close

³ Colin Robson, *Real World Research: A Resource for Social Scientists and Practitioner-Researchers* (Oxford: Blackwell Publishers Ltd, 1993), 228, 230-231.

⁴ C.T. Davidson, *Upon This Rock* (Cleveland, TN: White Wing Publishing House and Press, 1973), 644. F.F. Johnson, A.J. Tomlinson’s pastor, conducted J.S. Llewellyn’s funeral on June 17, 1934.

⁵ Adrian L. Varlack, Sr., *Foundations: Church of God of Prophecy, Concise History, Polity, Doctrine, and Future* (Cleveland, TN: White Wing Publishing House, 2010), 189.

relationship with the last four prominent leaders. Data obtained for A.J. Tomlinson was from an individual who possessed a thorough historical knowledge of the former General Overseer. Unfortunately, a participant could not be found to interview that had a good historical knowledge of J.S. Llewellyn. In this case, data was obtained from a written source, Wade H. Phillips' book, *Quest to Restore God's House: A Theological History of the Church of God*.⁶ This text provided a well laid out history and an informative biographical report of Llewellyn.

The study participants were four males and one female, ranging in age from 55-80 years of age. Four of them were members of the Church of God of Prophecy. All were either currently involved in ministry or had been involved in the past.

The Interview Proper

After the five participants were chosen, an agreed upon date and time were set for each to have a phone interview. The five interviews were conducted over a five-week period from September 20th to October 25th, 2017. When the date of the interview arrived, the researcher phoned the participant and read an introductory paragraph to them stating,

Thank you "Interviewee" for agreeing to talk with me today. As we discussed earlier, one of the purposes of the study is to have a better understanding of the three major schisms in the Church of God/of Prophecy. All schisms have involved prominent leaders in the church. Today, I will be asking you questions about what information you can provide regarding "Leader A."
You were chosen for this study because of your close association to "Leader A."

⁶ Wade H. Phillips, *Quest to Restore God's House: A Theological History of the Church of God, Cleveland, Tennessee, 1886-1923*, vol. 1.(Cleveland, TN: CPT Press, 2014).

As also mentioned earlier, this session will be audio-taped for the purpose of not losing vital information. To maintain confidentiality, the tape and transcribed notes will be held in a locked file cabinet in my personal home office. The information you provide will be presented in such a way as to maintain your anonymity.

If you do not understand a question that is posed to you, please do not hesitate to ask me for clarification. Also, if you would like to elaborate more on a question, please feel free to do so. Do you have any questions now? If not, let's begin with the interview.⁷

Interview Questions

Forty questions (Appendix 1) were asked of interviewees. Interviewees were asked what they believed the leader in question was thinking, feeling, and how they reacted to the schism that they were a part of. They were asked about positive and negative leadership traits, leadership styles, methods of communication, and ways of interacting with others. Questions were also asked regarding what might be the factors involved in propagating a schism and if there is such a thing as a "justifiable" schism. In viewing the sample set of questions(Appendix 1), the descriptors, "Leader A" and the opposing "Leader B," were replaced with the actual leaders' names.

The entire interview was audio-recorded. The interview time ranged from 70-90 minutes, somewhat longer than the originally allotted time frame of 60 minutes. All respondents were forthcoming in providing answers to questions. They did not hesitate in answering the questions to the best of their ability. If they did not know the answer to a particular question, they simply indicated that they were not able to provide that information. At no time did the interviewees attempt to supply or fabricate an answer

⁷ Taken from the introductory page of Appendix 1, Interview Questions.

merely to placate the interviewer. The researcher felt this mark of honesty by the participants helped aid in the reliability of the study. All participants seemed to genuinely enjoy the interview process and in many cases when a question was asked, they often included other antidotal information. These additional bits of information accounted for the extra time needed during the interview. For one participant, in particular, the interview process seemed to provide some closure for them. It was like verbally getting the information out offered them a sense of relief. In completing the interview, this participant stated, "You've been very easy to talk to, so thank you very much."

Data Gathering

After the interviews were completed by each participant, their full audio recordings were transferred from the recording device unto a personal computer. The audio recordings were then transcribed onto a word processor format. This was accomplished by the researcher listening to the audio recording and then dictating word by word into the word processor. This was done by using Nuance's *Dragon NaturallySpeaking* recognition software. Each audio recording took approximately 3-4 hours to transcribe. Each participant's transcribed interview yielded 5-7 pages of single-spaced, word processed, raw data.

Wolcott states that the information a researcher looks for in data collecting is determined by what are the things that should be taken note of rather than others and

what things should be reported rather than others.⁸ For this study, the data that are to be taken note of and reported include each leader's cognitive expressions (attitudes and beliefs), affective expressions, and behavioral expressions. Other data that was looked for in participant responses was any information regarding leadership traits and leadership styles.

Data Analysis: Interview Questions Arranged By Categories

The data collected came from participant responses to the 40 question interview (Appendix 1). The next step in the process was to employ data analysis, that is, a means to systematically manage and report meaningful data that was collected. This was accomplished by identifying those essential features or descriptors found in the data.⁹ As stated earlier, the descriptors for this study, extracted from the research questions, were any cognitive, affective, and behavioral expressions that interviewees gave in response to questions regarding their respective church leader. Other descriptors found within the research questions were leadership traits, leadership styles, patterns of interaction, and corrective measures.

In order to organize the above-mentioned descriptors, the 40 question interview was categorized according to those questions that specifically dealt with each of the seven named descriptors (Appendix 2). Using that protocol,

⁸ Harry F. Wolcott, *Transforming Qualitative Data: Description, Analysis, and Interpretation* (Thousand Oaks, CA: Sage Publications, Inc., 1994), 29.

⁹ Wolcott, *Transforming Qualitative Data*, 24, 30

- data for “cognitive expressions” were found in questions: 17, 21, 22, 28, 31, 34
- data for “affective expressions” were found in questions: 19, 21, 24, 32, 34
- data for “behavioral expressions” were found in questions: 19, 20, 23, 25, 26, 27, 30, 32,
- data for “leadership traits” were found in questions: 2, 3, 4, 5, 6, 9, 10, 12, 13, 14, 15, 16
- data for “leadership styles” were found in questions: 2, 3, 6, 7, 8, 11, 12, 13, 14
- data for “patterns of interaction” were found in questions: 7, 9, 11, 16, 18, 19, 20, 21, 23, 25, 26, 27, 28, 29, 31, 33, 37, 38, 39
- data for “corrective measures” were found in questions: 9, 14, 28, 31, 34, 35, 36, 37, 40

It should be noted, in some of the above categories, questions may be repeated.

For example, Question 21 which reads, “Did Leader A suffer from multiple offenses? If so, please explain,” can be found under both cognitive and affective expressions (Appendix 2). That is because the leader in question, as reported by the interviewee, may have experienced both thoughts and emotions relative to the offenses they suffered. Categorizing the questions under the seven descriptors above was a necessary step for moving forward in the data analysis process. It allowed for data to be mined that only pertained to a specific descriptor category, without bringing in extraneous

material. By following this protocol, it became possible for specific tables to be constructed and for comparisons to be made between the prominent leaders. The next section of the study will expand upon data analysis by showing how tables were generated. Tables were constructed pertaining specifically to the descriptors of cognitive expressions, affective expressions, behavioral expressions, leadership traits, and leadership styles.

Data Analysis: Cognitive Expressions

Presenting raw data through the use of tables represents one form of systematic analysis whereby data can be adequately reduced and meaning conclusions can be drawn.¹⁰ For this study, cognitive expressions were those statements given by interviewees that dealt with a particular leader's thoughts, attitudes, or beliefs in reference to the schism they were involved in. The six leaders' cognitive expressions were placed in columns under their respective names. Three incumbent leaders' data were placed on one page and three opposing leaders' data were recorded on a second page. Appendix 3 lists those cognitive expressions given for A.J. Tomlinson, M.A. Tomlinson, and Billy D. Murray. Appendix 4 lists cognitive expressions for J.S. Llewellyn, Grady R. Kent, and Robert J. Pruitt. Data for all cognitive expressions came from interviewee's responses, with the exception of J.S. Llewellyn. Data for his cognitive (affective and behavioral) expressions were taken from Wade H. Phillips text, *Quest to*

¹⁰ Robson, *Real World Research*, 370.

Restore God's House: A Theological History of the Church of God. Page numbers from the book are referenced where cognitive expressions may be found.¹¹

The researcher attempted to record all cognitive expressions given by each interviewee and place those expressions in the appropriate leader's column. In an effort to preserve column space, sometimes interviewee sentences were shortened or excerpts of sentences were placed in the columns. Where this was done, every effort was taken to preserve the original meaning as given by the interviewee.

Appendix 3 allows for cognitive expression comparisons to be made among the three former General Overseers. Cognitive expression comparisons can also be made among the three opposing leaders (Appendix 4). Additionally, Appendices 3 (incumbent leaders' cognitive expressions) and 4 (opposing leaders' cognitive expressions) can be compared with each other. Comparison results will be discussed more fully in the Outcomes section, Chapter 5.

Data Analysis: Affective Expressions

Affective expressions are displayed through a person's feelings, emotions, and sentiments. They go beyond what an individual is thinking and are expressed as part of their mood.¹² Their mood can be sad or elated, angry or happy, and all shades in between. For the study, interviewees tried to capture what they believed a particular

¹¹ For cognitive expressions in Phillips' text, see pages: 416, 473, 474, 477, 478, 484, 520, 530, 591, 598, 614.

¹² *Diagnostic and Statistical Manual of Mental Disorders, DSM-III-R* (Washington D.C.: American Psychiatric Association, 1987), 213. It is interesting that the old diagnostic category, 'Affective Disorders,' found in the *Diagnostic and Statistical Manual of Mental Disorders (DSM-III)* is referred to in later additions as 'Mood Disorders.'

leader was feeling leading up, during, and after a schism. Five interviewees gave data representative of the five prominent leaders. J.S. Llewellyn's affective expressions were taken from Phillips' book and noted below.¹³

Affective expressions for the General Overseers, i.e., incumbent leaders, are displayed in Appendix 5. Affective expressions for opposing leaders are exhibited in Appendix 6. As with cognitive expressions, comparisons for affective expressions can be made among the three incumbent church leaders. They can also be made among the three opposing church leaders. Lastly, comparisons can be made between incumbent and opposing leaders (Appendix 5 with Appendix 6). Results will be interpreted in the final chapter of the study.

Data Analysis: Behavioral Expressions

Cognitive and affective expressions have already been noted. This section will now look at behavioral expressions. Behavioral expressions make up a part of the cognitive/behavioral therapy (CBT) model. According to the model, a person's cognitions or thoughts will have a significant impact on their mood or emotions which will then impact behavior.¹⁴ There seems to be some sound biblical backing for the cognitive/behavioral model. Proverbs 23:7a, states, "for as he thinks within himself, so he

¹³ For affective expressions in Phillips' text, see pages: 470, 474, 511, 516, 524, 548, 549, 566, 575, 590.

¹⁴ David D. Burns, *Feeling Good: The New Mood Therapy* (New York: William Morrow and Company, Inc., 1990), 130.

is.”¹⁵ This scripture lends support to the idea that what a person thinks, will impact their feelings, which in turn will impact their behavior.

From the interviewees’ data, various behavioral expressions were recorded by the researcher. Behavioral expressions for J.S. Llewellyn were again taken from Phillips’ text.¹⁶ From the data, behavioral expression comparisons can be made among the incumbent leaders (Appendix 7). Likewise, comparisons among opposing leaders can be made (Appendix 8). Data comparisons of behavioral expressions between incumbent leaders and opposing leaders can be made by examining Appendices 7 and 8 together. Again, these results will be expanded upon in the Outcomes section.

Data collected and analyzed from all three cognitive, affective, and behavioral expressions were needed in order to properly address research question #1. They will also be useful in determining leadership traits among prominent leaders. Looking at the last six Appendices (3, 4, 5, 6, 7, 8), it might appear that there seems to be some overlap between a named leader’s recorded data regarding their cognitive, affective, and behavioral expressions. This is because these expressions can occur almost simultaneously, making a fine line between what a person thinks, what they feel, and how they behave. For example, a person may think wrongly of another person, express their feelings about it, and then act out on it within minutes of the thought.

As an addendum, though cognitive, affective, and behavioral expressions were obtained for Grady R. Kent from an interviewee who personally knew him, the

¹⁵ The ISV Foundation, *The Holy Bible: International Standard Version* (Printed in USA: Davidson Press, 2014).

¹⁶ For behavioral expressions in Phillips’ text, see pages: 387, 460, 461, 485, 496, 499, 511, 517, 519, 520, 523, 534, 537, 580.

researcher was able to obtain more data from an archival You-Tube audio recording.¹⁷ The recording was an actual speech given by Grady R. Kent regarding his 1957 resignation as a minister and as General Secretary of the Church of Prophecy Marking Association (CPMA).¹⁸ His resignation was extremely troubling and hurtful to him as he states in the recording. The tape recording is interesting in that it gives another glimpse into Grady R. Kent's thought processes, his feelings, and the behaviors that he experienced during the time of the schism. Data from Kent's cognitive, affective, and behavioral expressions of the audio recording are displayed in Appendix 9. These expressions compare favorably with cognitive, affective, and behavioral data obtained from the interviewee.

Data Analysis: Leadership Traits

Research question #2 dealt with ascertaining what positive or negative leadership traits could be found among six prominent leaders in the Church of God/of Prophecy. Earlier in the study, it was mentioned that traits are expressed cognitively, affectively, and behaviorally and there is a stability and consistency to how they are expressed.¹⁹ For this study, leadership traits became evident as data for each church leader's cognitive, affective, and behavioral expressions were examined and

¹⁷ Grady R. Kent, "1957 Resignation from the Church of God of Prophecy, Cleveland, TN," Grady R. Kent 1957 Resignation, You Tube, <https://www.youtube.com/watch?v=NHVivzhDT4E> (accessed October 9, 2017).

¹⁸ H.D. Hunter, "Church of God, Jerusalem Acres," in *The New International Dictionary of Pentecostal and Charismatic Movements*, eds. Stanley M. Burgess and Eduard M. Van Der Mass (Grand Rapids, MI: Zondervan, 2003), 538. The CPMA was the church's earlier historical marking program. Kent was appointed as its first supervisor in 1943.

¹⁹ E. Jerry Phares, *Introduction to Personality* (Columbus, OH: Charles E. Merrill Publishing Company, 1984), 237.

categorized. These expressions were categorized under fourteen healthy/unhealthy leadership trait dialectics of: competence/codependence, transparency/paranoia, motivation/compulsion, self-confidence/narcissism, ambition/greed, honesty/dishonesty, flexibility/inflexibility, meekness/retaliation, patience/impatience, unselfishness/selfishness, humility/pride, contentment/discontentment, parsimony/covetousness, and love/hatred.²⁰ Each dialectic pair reflects a healthy trait with an unhealthy one. It is noted that some of the healthy and unhealthy traits listed are expressions of the fruit of the Spirit and works of the flesh.²¹

To go from raw data of cognitive, affective, and behavioral expressions to leadership traits, a “Leadership Traits - Definition Rubric” was employed (Appendix 10). Within the rubric, all fourteen leadership dialectics were displayed as twenty-eight positive and negative traits, with definitions given for each one.²² In the table, each healthy trait is defined, followed underneath it by an indented, unhealthy trait definition. For example, the dialectic pair of “Competence/Codependence” is displayed and defined in the first two boxes of the Definition Rubric as seen in Appendix 10.

Using the “Leadership Traits – Definition Rubric,” the researcher was able to place corresponding cognitive, affective, and behavioral expressions, taken from interviews for each leader, under the appropriate leadership trait that best described it.

²⁰ Gary L. McIntosh and Samuel D. Rima, *Overcoming the Dark Side of Leadership: How to Become an Effective Leader by Confronting Potential Failures* (Grand Rapids, MI: Baker Books, 2007), 104, 115, 123, 136. Recall that McIntosh and Rima described codependence, paranoia, compulsion, and narcissism as dark leadership traits.

²¹ Galatians 5:19-23. In these verses, Paul lists the works of the flesh and the fruit of the Spirit.

²² Definitions are derived from *Webster's Ninth New Collegiate Dictionary* (Springfield, MA: Merriam-Webster Inc., Publishers, 1987); from C.O. Sylvester Mawson, ed., *Roget's Pocket Thesaurus* (New York: Pocket Books, 1967); from James Strong, *The New Strong's Exhaustive Concordance of the Bible* (Nashville, TN: Thomas Nelson Publishers, 1990).

Appendices 11 through 16 list the leadership traits for each of the six prominent church leaders. Leadership traits for A.J. Tomlinson begin with Appendix 11, followed by J.S. Llewellyn in Appendix 12. M.A. Tomlinson's leadership traits are displayed in Appendix 13, with Grady R. Kent's in Appendix 14. Likewise, leadership traits for Billy D. Murray are seen in Appendix 15, while Robert J. Pruitt's traits are given in Appendix 16. It will be noted each incumbent's leadership traits table is followed by the corresponding opposing leader's traits table.

For each of the fourteen dialectic pairs, a designated healthy or unhealthy leadership trait was chosen based on the data available which most accurately reflected the leader in question. Only the prominent trait from each dialectic pair was set in **bold** type. For example, in Appendix 11, for A.J. Tomlinson, it is seen that the first six bold traits displayed were **Competence, Paranoia, Compulsion, Narcissism, Ambition, and Honesty**. The researcher realizes that each leader will have expressions that most likely are representative of a healthy or unhealthy trait from a dialectic pair. However, to simplify the analysis of this study, only the predominant trait was set in boldface type.

Looking at the leadership traits for each leader gives some interesting information, but data presented this way makes it challenging for comparison purposes. Therefore, comparison charts were constructed (Appendices 17, 18, 19) to aid in viewing similarities and contrasts. Appendix 17, "Comparison of Leadership Traits among Incumbent Leaders" shows strong similarities between M.A. Tomlinson and Billy D. Murray with most all of their marks being in the "Healthy Traits" categories. A.J. Tomlinson had most of his marks placed in the "Healthy Traits" column with a few in the

“Unhealthy Traits” column. Appendix 18, “Comparison of Leadership Traits among Opposing Leaders,” shows some similarities between leadership traits of Grady R. Kent and Robert J. Pruitt. Each of these leaders had their tabulations divided between “Healthy Traits” and “Unhealthy Traits.” J.S. Llewellyn had all of his leadership traits tabulated under the “Unhealthy Traits” column.

Appendix 19 compares leadership traits between all six leaders. Even a cursory look at the chart shows that most of the (I-Incumbent Leader) marks were placed in the “Healthy Traits” categories, with the majority of (O-Opposing Leaders) marks being expressed in the “Unhealthy Traits” categories. It should be kept in mind that the leadership traits for all leaders are represented by those traits that were expressed during times in which they were involved in a schism. More analysis and interpretation of leadership traits will be forthcoming in the Outcomes chapter of the study. Leadership traits will be useful for the next section in determining leadership styles.

Data Analysis: Leadership Styles

Five leadership styles chosen for this study were Autocratic, Democratic, Transactional, Transformational, and Servant. To bridge the gap from leadership traits to leadership styles, a “Leadership Styles – Definition Rubric” was created (Appendix 20). Each of the five leadership styles is represented in the rubric by incorporating a cluster of words and phrases that specifically defines²³ and describes each one. Each leadership

²³ Bernard M. Bass, *The Bass Handbook of Leadership: Theory, Research, & Managerial Applications*, 4th ed. (New York: Free Press, 2008), 41, 440, 441, 445, 575, 583, 585, 618, 619, 623, 626. Definitions are taken from the Bass text.

cluster also has certain “Common Traits” associated with them. Common leadership traits are not exclusive to any one leadership style cluster, that is, they may be seen in several of them. For example, transactional, transformational, and servant leadership style clusters share the leadership trait of “Motivation.” By extricating various traits from the “Common Traits” rows found in the “Leadership Styles – Definition Rubric,” it was possible to categorize these traits under various leadership styles that were representative of each of the six prominent church leaders.

Appendix 21, titled a “Comparison of Leadership Styles among Incumbent Leaders,” displays five columns used to designate the five leadership styles. Specific leadership traits were placed under the respective leadership styles that best described the leader in question. By looking at the table, it is seen that A.J. Tomlinson, M.A. Tomlinson, and Billy D. Murray shared many of the same leadership traits under “Servant” leadership. It is also observed that M.A. Tomlinson and Billy D. Murray shared several of the same leadership traits representative of Democratic, Transactional, and Transformational leadership styles. A.J. Tomlinson displayed some leadership traits within the “Autocratic” column of leadership styles.

Appendix 22 displays a “Comparison of Leadership Styles among Opposing Leaders.” In this table it is seen that Grady R. Kent and Robert J. Pruitt shared many of the same traits found in Democratic, Transactional, Transformational, and Servant Leadership styles. They also had a number of traits representative of the Autocratic leadership style. J.S. Llewellyn had thirteen traits displayed in the Autocratic leadership style column, with no traits listed in the other four leadership styles. Leadership styles

for both incumbent and opposing leaders will be discussed in more detail in Chapter 5, the Outcomes section.

Summary

The present chapter, Project Design, incorporated Historical and Content Analyses methodologies. Utilizing these methods, historical information was gathered primarily through interviews, an audio recording, and a book on church history. Five participants were interviewed who had a vast knowledge of each of the five former leaders in the church, namely, A.J. Tomlinson, M.A. Tomlinson, Grady R. Kent, Billy D. Murray, and Robert J. Pruitt. Information for J.S. Llewellyn was gleaned from Wade H. Phillips' book, *Quest to Restore God's House: A Theological History of the Church of God*.

A forty question semi-structured interview was conducted with the five interviewees. Data were gathered by the researcher that pertained to the study's research questions. Of particular interest was data relating to each prominent church leader's cognitive, affective, and behavioral expressions, as well as data regarding leadership traits and leadership styles. In answer to research question #1, each prominent leader's cognitive, affective, and behavioral expressions were displayed in tables whereby comparisons could be made among the three incumbent leaders, among the three opposing leaders, and between all six leaders.

The data gathered from each leader's cognitive, affective, and behavioral expressions made it possible to categorize these expressions within the context of specific leadership traits. Fourteen dialectic pairs of leadership traits were presented.

Each dialectic pair represented a healthy and unhealthy leadership trait. Supportive data from cognitive, affective, and behavioral expressions determined whether a healthy or unhealthy trait was chosen from a specific dialectic pair. In essence, what occurred is that each leader had a composite leadership trait profile made of them. In answer to research question #2, regarding leadership traits and prominent leaders in the church, tables were constructed that allowed for comparisons to be made among incumbent leaders, among opposing leaders, and between incumbent and opposing leaders. It was seen that a majority of healthy traits were expressed by the incumbent leaders, whereas the opposing leaders displayed a combination of healthy and unhealthy leadership traits.

Research question #3 dealt with various leadership styles among prominent leaders in the church. The five leadership styles chosen for the study were Autocratic, Democratic, Transactional, Transformational, and Servant. Using the leadership traits information already gathered, it was possible to categorize each leader's traits under those leadership styles that were representative of him. The tables demonstrated how incumbent leaders, for the most part, fell into the Servant style of leadership. They also shared some healthy leadership traits in the Democratic, Transactional, and Transformational leadership styles. The opposing leaders had a preponderance of unhealthy leadership traits in the Autocratic leadership style column. Grady R. Kent and Robert J. Pruitt also had some healthy leadership traits as displayed in the Democratic, Transactional, Transformational, and Servant leadership styles columns.

In summary, a number of appendices were presented in this chapter that included data analyses for each leader's cognitive, affective, and behavioral expressions, as well as leadership traits and leadership styles. Data analysis tables will be explored and described more fully in Chapter 5 of the Outcomes section as it relates to the prominent leaders and the three major schisms in the Church of God/of Prophecy. At that time, research questions 4-6, which pertain to identifiable patterns of interaction among leadership, corrective measures that can be taken to prevent or ameliorate future schism, and what might be considered justifiable schisms in the church will be addressed and discussed.

CHAPTER 5

OUTCOMES

Introduction

Data analysis for research questions one, two, and three was covered in Chapter 4. In that chapter, data was organized and presented in the form of tables for comparison purposes. The present chapter will deal primarily with data interpretation or outcomes of the study as they pertain to all six research questions. Interpretation is the process whereby the researcher transcends factual data and cautious analysis into meaning. For this study, after data is collected from primary and secondary sources, and an analysis is made through selected tables, it is time to probe deeper into what it all means.¹ This chapter will bring into discussion all six research questions beginning with cognitive, affective, and behavioral expressions as found among prominent church leaders. These expressions will be examined, compared, and contrasted. They will be used as a basis to understand how leadership traits and leadership styles develop and how they might impact schism in the church. Similarities and contrasts of leadership traits and styles will also be examined.

Identifiable patterns of interaction among the leadership that are common to the three major schisms within the church will be discussed. Elements that make up these patterns of interaction will be important to identify in formulating any corrective

¹ Harry F. Wolcott, *Transforming Qualitative Data: Description, Analysis, and Interpretation* (Thousand Oaks, CA: Sage Publications, Inc., 1994), 36.

measures that can be taken to prevent or at least reduce future schism within the church. Lastly, using data from the study, a discussion will be made regarding the issue of whether any of the three schisms within the Church of God/of Prophecy would be considered a justifiable or “good” schism.

Research Question #1 (Cognitive, Affective, Behavioral Expressions)

Research Question #1 asks, “Are there certain cognitive, affective, and behavioral expressions found among prominent leaders that are common to the three major schisms in the Church of God/of Prophecy?” In this section, a few select excerpts will be taken from the interviewee data (Appendices 3, 4, 5, 6, 7, 8) and utilized for discussion purposes. For Research Question #1, “Cognitive Expressions,” its similarities and contrasts, among prominent leaders, will be discussed first.

From the interviewee data, it was found that among incumbent leaders, (i.e., General Overseers) M.A. Tomlinson and Billy D. Murray shared many of the same cognitions. They both believed that being honest and trustworthy were important. They also viewed themselves as servants unto the Lord. Both leaders did not believe in retaliation against others, rather they believed that one should ask for forgiveness as needed. While A.J. Tomlinson left a legacy of forgiveness, he did have an error in judgment by not directly apologizing to the General Assembly regarding his failure to properly manage the church’s funds. This misjudgment on his part gave cause for J.S. Llewellyn and the Council of Elders to distrust and resent him further. It later became

ammunition used against A.J. Tomlinson in a purposeful design to strip him of his power and authority as General Overseer and served to exacerbate the impending schism.

Data from the interviews suggest that M.A. Tomlinson was progressive in his thinking as was Billy D. Murray in that he was willing to open himself up to new ideas. A.J. Tomlinson was also open to new ideas, believing “that fools never change their minds, but wise men often do.” Regarding the office of the General Overseer, M.A. Tomlinson believed he should be governed by the General Assembly. Billy D. Murray went a step further by believing that too much emphasis and responsibility was given to the office of General Overseer. In contrast, A.J. Tomlinson believed that the General Overseer had the right to “hand down the sentence,” similar to the action James took in Acts, chapter 15. In his mind, the office of the General Overseer was unassailable.

Regarding cognitions of opposing leaders, interviewees reported that J.S. Llewellyn was of the opinion that he knew what was best for the church. In a similar vein, Grady R. Kent was very sure of what God had given him and Robert J. Pruitt was convinced that what he did was because it was God’s will. It was said of J.S. Llewellyn that he was a strong-minded individual. Likewise, Grady R. Kent was headstrong in what he believed and Robert J. Pruitt believed in standing strongly for his convictions. Kent believed change was necessary to pursue the things of God. In contrast, compromise and change would have been difficult for Robert J. Pruitt to embrace.

Data reveal that J.S. Llewellyn’s motives were carnal and ambitious in aspiring to the headship of the church. His cognitions were almost entirely focused on what would best serve him or profit him. His thinking led him to be covetous and strong-willed in his

design for destroying A.J. Tomlinson and for setting himself up. Grady R. Kent and Robert J. Pruitt could also be said to be ambitious, however, in contrast to Llewellyn's overtly ambitious nature, they were more covert in their approach and seemed to be genuinely concerned for what was in the best interest of the church.

Over time, Grady R. Kent believed that M.A. Tomlinson was no longer God's anointed. In a similar manner, Robert J. Pruitt was convinced in his mind that Billy D. Murray was not the man to lead the church in that era. These cognitive expressions by the three opposing leaders are important because in their minds it provides justification for them in moving toward a schism. In summary, regarding cognitive aspects of Research Question #1, it was found that M.A. Tomlinson and Billy D. Murray shared many of the same cognitive expressions. Grady R. Kent and Robert J. Pruitt, likewise, shared similar cognitions. J.S. Llewellyn's cognitive expressions were subversive in nature and tended to reflect his intense feelings and his explosive behavior, both of which are covered in more detail in the following paragraphs.

Data was also mined from the interviewees' perception of each leader's "Affective Expressions." Despite everything that came against A.J. Tomlinson, he did not nurture any ill will to those who opposed him. In a similar manner, both M.A. Tomlinson and Billy D. Murray were careful not to hurt people. In regards to their management style, both M.A. Tomlinson and Billy D. Murray felt confident to let people work in their own ministries. In contrast, A.J. Tomlinson normally took on 4-5 primary jobs in the church at any one time. This is possibly because there were not enough qualified people in A.J. Tomlinson's mind that could do the job as well as him. It could also be that due to

his literary skills and experience, others in the church were more than happy to relinquish jobs and positions to him.

All three incumbent leaders experienced disappointment and sadness following the schism each went through. For Billy Murray, he experienced sadness at the loss of several lifetime friendships. For A.J. Tomlinson, because he was passionate about the cause he espoused, he became hurt that the majority did not go with him following the schism. It was in 1922 that A.J. Tomlinson felt himself in a quandary. The General Assembly did not support his decision to abrogate the Constitution, so he felt it best to resign from his office. The Assembly did not accept his resignation and asked him to stay on for one more year, which he consented to do. Assembly decisions were important to A.J.'s younger son, M.A. Tomlinson. He felt as General Overseer, it was his responsibility to side with decisions made by the General Assembly.

Affective expressions from opposing leaders were also mined from the data. In a similar way that A.J. Tomlinson felt "boxed in" following the 1922 Assembly, in 1956, Grady R. Kent felt restricted, that he could not preach the heavenly vision that God had given him. Kent had feelings of disappointment and sorrow because he was not recognized as being in the spirit and power of John the Revelator. He felt let down and disappointed with M.A. Tomlinson and with the Church of God of Prophecy. Similar to how Billy D. Murray felt, Kent's loss of family and friends caused him great distress. Though not an overtly emotional person, Robert J. Pruitt also experienced sadness over the schism that he was a part of. Regarding his affective expressions, J.S. Llewellyn is another story. Much of the time he was angry, vengeful, stubborn, impatient, and harsh

with those around him, particularly A.J. Tomlinson. He despised A.J.'s superior attitude and posture over the church. Sadly, he became overcome by a spiteful and destructive spirit which led to destructive behaviors.

The next few paragraphs will discuss "Behavioral Expressions," similarities and contrasts, among the prominent leaders. From the interviewee data, it is evident that all three incumbent leaders went out of their way to avoid conflict. M.A. Tomlinson was careful not to talk in a negative way regarding those who opposed him. Billy D. Murray kept his feelings to himself and did not attempt to defend himself. A.J. Tomlinson, along with the other two overseers, did not believe in smearing another's character. They only talked about those opposing them when they were required to give testimony in court. Both M.A. Tomlinson and Billy D. Murray did not go about gaining support from others during the schism. If anything, their gentle and gracious demeanors drew people to them. On some occasions, A.J. Tomlinson tried to rally support from like-minded individuals. While he was out on the field during the years of 1922-23 he attempted to gain support from individuals whom he believed were sympathetic to his cause.²

Grady R. Kent and Robert J. Pruitt did not avoid conflict, but neither did they try to create it. While at first, Kent supported M.A. Tomlinson, later he declares himself as being the anointed one. He does not believe in belittling anyone in the Church of God of Prophecy, yet during the time of the schism, Grady R. Kent pronounces judgment against all those that have condemned him. J.S. Llewellyn is much stronger in his

² Wade H. Phillips, *Quest to Restore God's House: A Theological History of the Church of God, Cleveland, Tennessee, 1886-1923*, vol. 1.(Cleveland, TN: CPT Press, 2014), 533. Phillips notes that A.J. Tomlinson was confident that the church was headed for a division, naming several individuals whom he thought would stand solid with him in case a split occurred.

actions. He incites a smear campaign to tarnish A.J. Tomlinson's good name and reputation. Llewellyn convinces many that Tomlinson is an embezzler and a crook. His actions of sowing discord among the brothers represent a form of collusion, with the intent of gaining support from others against A.J. Tomlinson. In a similar sense, Grady R. Kent garners support from like-minded people as he publishes and sends out his paper, *"The Vision Speaks."* Robert J. Pruitt colludes with others as he convinces them to join him. He accomplished this by using a kept notebook of contacts from individuals who had previously expressed concerns. He then went about re-establishing these contacts.

J.S. Llewellyn does not hold back in his retaliatory acts against A.J. Tomlinson. His motto is "to rule or ruin." He viciously attacks A.J. Tomlinson and charges him with corruption and nepotism. Grady R. Kent retaliates against M.A. Tomlinson by refusing to heed the admonition of not printing anymore literature. Despite warnings, he continues referring to himself as John the Revelator. Robert J. Pruitt is much more subtle in his acts of retaliation. Part of his retaliation is convincing others to join him. Those in his group, "The Concerned," become actively engaged in proselytizing Church of God of Prophecy members. Data received from the Cognitive, Affective, and Behavioral Expressions will now be used in detecting leadership traits and leadership styles.

Research Question #2 (Leadership Traits)

Research Question #2 asks, "Are there certain leadership traits, positive or negative, among prominent leaders that are common to the three major schisms in the Church of God/of Prophecy?" For this question, leadership traits for the six leaders were

categorized using fourteen dialectic pairs (Appendices 11-16). As stated in the previous chapter, only one trait from each pair which had a preponderance of interviewee data associated with it was chosen (set in bold type). Comparison tables of leadership traits among incumbent leaders and among opposing leaders are given in Appendices 17 and 18, respectively. With the incumbent leaders, it is noted that both M.A. Tomlinson and Billy D. Murray share almost identical healthy leadership traits. A.J. Tomlinson had ten out of fourteen leadership traits in the Healthy column with four in the Unhealthy Traits column. His unhealthy trait of paranoia had to do with the issue of not being forthright with the General Assembly in 1922 and for maintaining fairly rigid structures of control regarding the governance of the church. His compulsion trait was evidenced in being a workaholic and taking on many jobs in the church at any one time. Narcissism traits could be found in his belief that the office of General Overseer was unassailable, a position of not having to answer to anyone but God.

Opposing leaders Grady R. Kent and Robert J. Pruitt shared several of the same healthy traits. However, most of their leadership traits were found in the Unhealthy Traits column. Among both leaders, unhealthy traits included paranoia, compulsion, narcissism, inflexibility, retaliation, impatience, selfishness, pride, discontentment, and covetousness. From this list of unhealthy leadership traits, it is possible to see how schisms could be initiated and perpetuated. What else becomes immediately obvious from the table is that J.S. Llewellyn had no Healthy Traits marked; all were in the Unhealthy Traits column (Appendix 18). Again, with these unhealthy leadership traits, and J.S. Llewellyn as the primary leader of the opposition faction against A.J. Tomlinson,

it is not hard to fathom how a schism could be in the making. Appendix 19 shows a side by side comparison of leadership traits between incumbent and opposing leaders. The majority of the (I) incumbent leaders' marks are in the Healthy Traits column, whereas a majority of the (O) opposing leaders' marks are found in the Unhealthy Traits column. From the table, it is seen that the three opposing leaders had many of the same unhealthy traits in common. While it cannot be said with certainty which unhealthy traits contribute directly to a schism, it can be surmised that unhealthy leadership traits possibly do play a role in fostering division in the church. Healthy and unhealthy traits will be useful in uncovering leadership styles.

Research Question #3 (Leadership Styles)

Research question #3 deals with leadership styles. Specifically, the question asks, "Are there certain leadership styles among prominent leaders that are common to the three major schisms in the Church of God/of Prophecy?" Leadership styles chosen for the study were Autocratic, Democratic, Transactional, Transformational, and Servant. It will be remembered from the previous chapter that specific leadership traits were placed under respective leadership styles that best described the leader in question. Appendix 21 gives a comparison table of leadership styles among incumbent leaders. It is seen that A.J. Tomlinson, M.A. Tomlinson, and Billy D. Murray had a majority of their leadership traits in the Servant column. Because M.A. Tomlinson and Billy D. Murray shared many of the same leadership traits from the previous section, it would be expected that this finding would be reflected in leadership styles as well. Indeed, they

both had similar leadership traits in the Democratic, Transactional, and Transformational leadership style columns.

A.J. Tomlinson had a few leadership traits in the Democratic, Transactional, and Transformational leadership style columns. Four of his leadership traits were found in the Autocratic leadership style column. How can this be explained? The researcher is of the opinion that within the context of the early years of the 20th Century, leaders were expected to be more autocratic in nature. Upstart Pentecostal churches needed a strong hand to guide them through turbulent times. Such was the case with A.J. Tomlinson, without strong guidance, it is doubtful that the church would have experienced the growth it did in its early years. By today's standards, his style of leadership among Pentecostals would probably not be tolerated.³

Appendix 22 shows the comparison of leadership styles among opposing leaders. As noted previously, Grady R. Kent and Robert J. Pruitt had many of the same leadership traits in the Democratic, Transactional, Transformational, and Servant leadership style columns. They also shared many of the same leadership traits in the Autocratic column. J.S. Llewellyn had all his leadership traits in the Autocratic column. In answer to Research Question #3, the table reflects a commonality among the three opposing leaders in that they all displayed leadership traits representative of the Autocratic style of leadership. Since all three leaders manifested several traits in the Autocratic column, it begs the question, if leaders with autocratic styles of leadership are more prone to

³ R.G. Robins, *A.J. Tomlinson: Plainfolk Modernist* (Oxford: Oxford University Press, 2004), 221. Eventually, A.J. Tomlinson's unchallenged authority became unsettling to some. Robin's states, "His growing power was prompting increased anxiety about his authoritarian ways and his unilateral management of church affairs."

instigating and perpetuating a schism? Certainly, more research is needed to answer this question.

Another question may be asked, is there a best style of leadership? Here, research indicates that there is not a single style that is best under all circumstances. There are times when an authoritative approach is needed. At other times, a participatory or democratic approach may be needed.⁴ The best style is dependent on the context that leaders find themselves in and the circumstances at hand. For example, during an organizational crisis when organizations need to be turned around quickly, autocratic leaders are needed.⁵

Research Question #4 (Patterns of Interaction)

Research Question #4 asks, “Are there identifiable patterns of interaction among prominent leaders that are common to the three major schisms within the Church of God/of Prophecy?” The idea of “patterns of interaction” is taken from systems theory, in particular, communication theory. Communication theory proposes that there are healthy and unhealthy interactions that all families go through as they react to potential crisis points in their lives. Healthy families weather the storms, whereas unhealthy families have an inability to make transitions.⁶ The church, as a system of its own, is similar to a family. It has its own crisis points that it must attempt to work through.

⁴ Harris W. Lee, *Effective Church Leadership: A Practical Sourcebook* (Minneapolis, MN: Augsburg Fortress, 1989), 45.

⁵ Bernard M. Bass, *The Bass Handbook of Leadership: Theory, Research, & Managerial Applications*, 4th ed. (New York: Free Press, 2008), 445.

⁶ M. Duncan Stanton, “Strategic Approaches to Family Therapy,” in *Handbook of Family Therapy*, eds. Alan S. Gurman. and David P. Kniskern (New York: Brunner/Mazel, 1981), 361, 363-364.

Sometimes the attempts to handle a crisis result in a healthy transition, while at other times, the transition is fraught with turbulence, possibly leading a schism. From the data analyzed, the researcher proposes there are certain identifiable patterns of interaction among the leadership that are common to the three major schisms in the church. These patterns of interaction are best portrayed in a “Cycle of Schism” (Appendix 23).

The next paragraphs will identify and describe each element of the cycle. The elements are inserted into descriptive boxes, labeled A - O. The Cycle of Schism begins in Box A with “**Works of the Flesh**,” (in bold). It will be remembered from the biblical and theological foundations chapter that selfish ambition, discord, dissensions, and factions were listed as works of the flesh (Galatians 5:20) and as precursors to schism. It was also inferred that pride played a significant part in the genesis of schism in the church. Pride is closely associated with jealousy, envy, a lust for power, and a lust for position.

These aspects of works of the flesh were reported by the interviewees when asked, “What were the carnal elements (works of the flesh) that were exhibited by both parties in this particular schism?”⁷ Some of their responses were as follows, “The desire for power and control definitely played into those things (the schism) and that would be the case for all of the schisms we’re talking about.” Another saw works of the flesh exhibited in schism through “pride, positions, and a sense of ownership.” One interviewee said, “There was a desire for control or prominence, and that is going to be stronger on one side than the other.” Another interviewee commented that one aspect

⁷ See Appendix 2, Interview Questions Arranged by Categories, Patterns of Interaction, in particular, questions 18 and 19.

would be “the desire for human control and the predominance of a single leader.”

These responses clearly identify several carnal elements or heart issues that are implicated in the genesis of a schism. It is no wonder that Jeremiah aptly stated, “The heart is deceitful above all things and beyond cure, Who can understand it?”⁸

The next several boxes described in the Cycle of Schism will employ the terms “Opposing Leader” and “Incumbent Leader.” As previously stated, the incumbent leader is the general overseer in office at the time of the schism. The opposing leader is the one who is challenging the general overseer. Box B of the cycle depicts the opposing leader looking for any type of offense given by the incumbent leader. Remember, the desire for control or power is latent in the opposing leader’s heart. He now waits for an opportune time for an offensive action to occur. Looking for an offense is important in the scheme of things because an opposing leader does not want to come across as being carnally minded in his quest to usurp power from the incumbent. He must have a “justifiable” offense before he can proceed further with his plans.

Box C of the cycle portrays the incumbent committing some action which is considered offensive to the opposing leader. It must be noted that the incumbent does not intentionally do something that is offensive, however, it is perceived that way by the opposing leader. In the case of A.J. Tomlinson, as reported by the interviewee, his main offense toward J.S. Llewellyn was when he refused to sanction Llewellyn’s personal business venture where he wanted to set up a mail order business for the church. This offense deepened when Llewellyn approached A.J. Tomlinson’s son, Homer, in an

⁸ Jeremiah 17:9.

attempt for Homer to influence his father's decision about the business venture. Homer, seeing through Llewellyn's chicanery, informed his father of Llewellyn's diabolical scheme. A.J. Tomlinson told Homer that he did not give his consent to Llewellyn for moving forward with the company. When Llewellyn heard what A.J. Tomlinson said to Homer, he was infuriated. He took a train to Cleveland, TN and immediately went to A.J. Tomlinson's office. According to Phillips, Llewellyn thrust his fist under A.J. Tomlinson's chin, and said, "I'll break you for this."⁹ Though A.J. Tomlinson's initial reactions for not approving Llewellyn's request to start a mail order business were reasonable, Llewellyn did not perceive it as such. A.J. Tomlinson's refusal became highly offensive to him.

Another interviewee reported that Grady R. Kent was offended when, in his mind, M.A. Tomlinson recognized the General Assembly as being the highest tribunal of authority in the church as opposed to the General Overseer as being the highest office. Kent's offense was exacerbated when he was asked by M.A. Tomlinson to refuse to teach and preach that he was John the Revelator II. It is not quite as clear as to how Robert J. Pruitt was offended by General Overseer Billy D. Murray. It is known that when Billy D. Murray was selected to be General Overseer that Robert J. Pruitt did not believe that he was the man to lead the church at that time. He also believed that Murray's leadership was taking the church into apostasy and away from theocratic government.¹⁰ To Pruitt and others, the justification for removing Murray out of office came in November 1992 with an unwise business investment.

⁹ Phillips, *Quest to Restore God's House*, 477-478.

¹⁰ Taken from the interviewee's cognitive expressions of Robert J. Pruitt.

Box D represents cognitive and affective expressions of the opposing leader following being offended by the incumbent leader. In J.S. Llewellyn's case, his mind was set on destroying A.J. Tomlinson. His motives were not pure, being carnal and ambitious in striving for the headship of the church. He despised A.J. Tomlinson's superior attitude over the church. Grady R. Kent believed that God always had an anointed leader. Since M.A. Tomlinson relinquished his positional control as General Overseer in deference to the General Assembly, he believed theocracy ended. It, therefore, needed to be restored with a new leader. According to Kent, he felt saddened by being falsely accused and publicly attacked without witnesses. He stated that M.A. Tomlinson heard from those witnesses against him, but did not hear his side.¹¹ Robert J. Pruitt was convicted in his heart that the church had "missed it" with the selection of Billy D. Murray. Because he felt that the church was going into apostasy under Murray's leadership, it would come under his purview to defend the faith and preserve the church.¹²

As discussed earlier, according to Cognitive/Behavioral theory, an individual's unhealthy cognitions and unhealthy affect will be followed by unhealthy behaviors. This is where Box E comes into play. It is here that the opposing leader will manifest unhealthy behaviors directed toward the incumbent leader. These unhealthy behaviors take the form of various retaliations. In the case of J.S. Llewellyn, his behaviors included being verbally abusive to A.J. Tomlinson, lying, defaming, and bringing false accusations

¹¹ Grady R. Kent, "1957 Resignation from the Church of God of Prophecy, Cleveland, TN," Grady R. Kent 1957 Resignation, You Tube, <https://www.youtube.com/watch?v=NHVivzhDT4E> (accessed October 9, 2017). Data were taken from an audio-recording.

¹² Taken from the interviewee's cognitive/affective expressions of Robert J. Pruitt

against him. He threatened to take A.J. Tomlinson to court and see him behind bars.¹³

For Grady R. Kent, his behaviors included openly defying M.A. Tomlinson's request to stop teaching and preaching that he was John the Revelator II. When asked to recant his doctrinal position or resign, he chose to resign. Kent retaliated through his writings by implying that M.A. Tomlinson was not anointed for the job.¹⁴ Robert J. Pruitt's behaviors were more subtle in nature. He kept a low profile in the wake of the schism. His actions were to embody the grievances and offenses that others in the "Concerned Group" were experiencing. His commitment to the doctrine played into his decision to eventually leave the church.¹⁵

As unhealthy behaviors are directed at the incumbent leader by the opposing leader, they then take the form of being offensive to the incumbent. Box F of the Cycle of Schism depicts what is termed a "2nd Offense." Through their retaliatory behaviors, the second offense is generated by the opposing leader and aimed at the incumbent leader. Now it is the incumbent leader that will manifest cognitive, affective, and behavioral expressions.

Box G represents the cognitive and affective expressions that the incumbent leader will now experience toward the opposing leader after being offended by him. Regarding A.J. Tomlinson, the interviewee noted that Brother Tomlinson lamented over how J.S. Llewellyn and his friends had treated him. A.J. Tomlinson simply could not believe that those closest to him were making railing accusations against him. In all of

¹³ J.S. Llewellyn's cognitive, affective, and behavioral expressions taken from excerpts of Phillips' text.

¹⁴ Taken from the interviewee's behavioral expressions of Grady R. Kent.

¹⁵ Taken from the interviewee's behavioral expressions of Robert J. Pruitt.

this, he was hurt and shocked. Then when the Assembly did not support him in abrogating the Constitution, he was considerably shaken. When asked how M.A. Tomlinson handled the offenses coming at him from the Kent group, the interviewee stated that “He didn’t talk about people, he never did well on that. He was very forgiving and very gentle, so he just moved on.” In the case of offenses being brought against Billy D. Murray, the interviewee reported that “Brother Murray basically absorbed the offenses. However, his method of coping took an enormous toll on him emotionally. He had profound sadness; things that people said about him by even close family members devastated him. He never let his emotions be known in public.”

Box H depicts how the incumbent leader will manifest behavioral expressions toward the opposing leader. According to the interviewee, A.J. Tomlinson never did want to retaliate against J.S. Llewellyn or those that opposed him. He did not castigate J.S. Llewellyn or state anything about anyone that was untrue. However, when he attempted to “right” the church with the Chattanooga meeting in 1923, he and the two elders had to excommunicate the other ten elders. This was not considered retaliation, but rather a means of accommodation in order to get the church right again. With M.A. Tomlinson, the interviewee stated that he continued to keep Grady R. Kent in office despite the problems he was having with him, that is, with Kent’s issues of self-aggrandizement. Over time, however, M.A. Tomlinson was forced to give Kent the ultimatum of recanting his doctrinal position or resigning. Regarding behavioral expressions by Billy D. Murray, the interviewee stated that Brother Murray was careful not to strike back. He could have easily retaliated, but he chose not to.

Box I portrays where opposing and incumbent leaders collude with like-minded individuals. J.S. Llewellyn colluded with as many of the church leadership as he could, especially those in the Council of Elders, in his attempt to bring down A.J. Tomlinson. Regarding A.J. Tomlinson, the interviewee stated because Brother Tomlinson had led so many people into the church, he naturally felt he could claim, in a supportive way, some kind of leadership over them.

Grady R. Kent was a charismatic leader who operated on the fringe of spiritual excesses. His unmediated experiences in the Spirit led him to proclaim he was in the “spirit and power” of John the Revelator. The “heavenly vision” he claimed to receive was used to authenticate and justify his prophetic calling. He then used this justification to pull rank on the denominational leadership of the Church of God of Prophecy. These types of spiritual excesses and unmediated experiences with God are often employed by leaders to justify their alternative visions and start their own movements.¹⁶ Kent was no exception. His unchecked abuse of spiritual gifts was alluring to like-minded individuals in bringing about collusion.¹⁷

With M.A. Tomlinson, the interviewee stated that he did not know if he went about soliciting support, he simply did not observe him do this. Regarding Robert J. Pruitt, the interviewee commented, “yes, absolutely, there’s no question about that,” he went about gaining support from like-minded individuals. The interviewee for Billy D.

¹⁶ Gaston Espinosa, *William J. Seymour and the Origins of Global Pentecostalism* (Durham and London: Duke University Press, 2014), 34-35, 153.

¹⁷ Kent, “1957 Resignation from the Church of God of Prophecy, Cleveland, TN.”

Murray stated that he did not purposely go about seeking support from others. Rather, it was “the graciousness that he possessed that won folks over to him.”

After both opposing and incumbent leaders attempt to collude with others who are like-minded, there is now the formation of distinct factions, Box J. These distinct factions have identified leaders and identifying names they go by. In A.J. Tomlinson’s case, he felt that he was still leading the Church of God of the Bible and the other group had gone apostate, though they also referred to themselves as the Church of God. Grady R. Kent separated from the Church of God of Prophecy to form what he called, the “Church of God of all Nations.”¹⁸ After Robert J. Pruitt’s group separated from the Church of God of Prophecy, they reorganized as “The Church of God, Charleston, TN.”

Following the formation of distinct factions, it is not unusual for there to be counter-retaliations by both factions as displayed in Box K. Counter-retaliations can again take the form of slandering the other group’s leadership, spreading false statements, making false accusations, and in some cases proselytizing church members and going after church property.

Box L represents a term, “Schismogenesis,” coined by the anthropologist, Gregory Bateson. According to Bateson, there are two kinds of schismogenesis, complementary and symmetrical. Complimentary schismogenesis occurs when there are two essentially dissimilar, but mutually appropriate actions, as in the case of dominance-submission. Bateson refers to symmetrical schismogenesis occurring when

¹⁸ H.D. Hunter, “Church of God, Jerusalem Acres,” in *The New International Dictionary of Pentecostal and Charismatic Movements*, ed. Stanley M. Burgess and Eduard M. Van Der Mass (Grand Rapids, MI: Zondervan, 2003), 538.

the intensity of A's actions is simply proportional to the amount which B is ahead of A, as seen in an arms race between nations.¹⁹ For this study, symmetrical schismogenesis is observed to take place between the incumbent and opposing leaders' factions. This pattern occurs when one faction does something, and the other faction attempts to match or exceed the action. A repetitive pattern can be seen with A.J. Tomlinson and the Council of Elders. Both groups called their own separate council meetings while declaring that the other group had no right to convene meetings. In one called meeting, A.J. Tomlinson declared that the ten elders were disloyal and had vacated their offices in the Church of God. These vacated offices, therefore, needed to be filled by loyal, qualified men who love the Church of God. Two days later, the Llewellyn faction acted on charges of impeachment against A.J. Tomlinson, S.O. Gillaspie, and George T. Brouayer. All three had their ministries revoked and their credentials were declared void.²⁰ When these type of interactions occur, the two factions continue to compete on all levels in an effort to remain even with each other, no matter how casual or intense the actions.²¹

Schismogenesis occurred with the Grady R. Kent and M.A. Tomlinson factions. Kent continued to propagate his vision despite continued warnings by M.A. Tomlinson to stop. The General Assembly of the church passed the resolution that it does not approve of anyone declaring himself to be John the Revelator. Kent defied the ruling and continued declaring he was in the spirit and power of John the Revelator. He

¹⁹ Gregory Bateson, *Steps to an Ecology of Mind* (New York: Chandler Publishing Company, 1972), 109.

²⁰ Wade H. Phillips, *Quest to Restore God's House*, 609-612.

²¹ Arthur M. Bodin, "The Interactional View: Family Therapy Approaches of the Mental Research Institute," In *Handbook of Family Therapy*, eds. Alan S. Gurman. and David P. Kniskern (New York: Brunner/Mazel, 1981), 277.

eventually broke away from the Church of God of Prophecy because in his mind it was not representative of a true theocracy.²² Symmetrical schismogenesis also occurred between the Robert J. Pruitt and Billy D. Murray factions. Both sides took each other to court numerous times over property disputes and over who had the rights of ownership of the church flag.

When the competing forces of schismogenesis take place, it is not long after that there is a total split or schism into two complete factions (Box M). Here, the groups are no longer sustainable together. It should be noted that within the Cycle of Schism sometimes the contributing elements of division are concurrent, making it difficult to distinguish them. For example, collusion can occur almost simultaneously with the initial formation of distinct factions. Likewise, counter-retaliations are really the beginning stages of schismogenesis in action.

Following the actual schism within the church, unfortunately, over time, new cycles of schism (Box N, Box O) are perpetuated. It is interesting to note that the first major schism in the Church of God/of Prophecy occurred in 1923. Thirty-four years later in 1957, Grady R. Kent broke with the Church of God of Prophecy. Then in 1993, thirty-six years later, the Robert J. Pruitt group separated from the Church of God of Prophecy. These repetitive patterns of thirty-plus years give cause for concern. Following a similar time frame, the next major schism in the Church of God of Prophecy could be projected to occur between the years, 2027-2029. Certainly, more attention and further study of these cycles with their unhealthy patterns of interaction are warranted!

²² H.D. Hunter, "Church of God, Jerusalem Acres," 538.

Research Question #5 (Corrective Measures)

Research Question #5 asks, “Are there scriptural/theological corrective measures that can be taken to prevent or ameliorate future schism within the Church of God/of Prophecy?” Examining the Cycle of Schism (Appendix 23) will be helpful in answering this question. As observed, the cycle represents unhealthy patterns of interaction manifested between an incumbent and an opposing leader. According to systems/communication theory, problematic patterns of interaction (behaviors) in the cycle will be maintained until the behaviors are altered. When behaviors are altered, the cycle becomes interrupted and cannot continue as “normal.”²³ Communication theory posits that a change along any one point in the cycle will have a direct impact on altering behaviors within the entire cycle.

A good starting place to alter unhealthy behaviors within the Cycle of Schism is with Works of the Flesh (Box A). Behaviors associated with works of the flesh, for example, pride, jealousy, discord, and dissensions will be disrupted when the fruit of the Spirit²⁴ is manifested among Christian leaders. To counter schism and to demonstrate the power inherent in the fruit of the Spirit, one of the interviewees gave the following scripture in Ephesians 4:2-3, “Be completely humble and gentle; be patient, bearing with one another in love. Make every effort to keep the unity of the Spirit through the bond of peace.” Indeed, if love, humility, gentleness, and patience were implemented there would be little room for schisms to germinate.

²³ Richard Fisch, John H. Weakland, and Lynn Segal, *The Tactics of Change: Doing Therapy Briefly* (San Francisco, CA: Jossey-Bass Publishers, 1988), 18.

²⁴ But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control (Galatians 5:22-23).

The fruit of the Spirit is also important as a corrective measure to counter-balance “abuses” resulting from improper uses of the gifts of the Spirit. Spiritual abuses can sometimes be employed by a leader in an attempt to rally support (Box I) for their cause (collusion). A case in point, as mentioned earlier, was seen in Grady R. Kent’s spiritual excesses. Aspiring leaders who reportedly move in the realm of supernatural experiences and new found authority must be careful to not yield to subversive works of the flesh in justifying “divinely authorized” attempts at starting their own religious movements.²⁵ Spiritual excesses need to be tempered and gifts of the Spirit need to be properly placed in balance with a commensurate portion of the fruit of the Spirit working through its leaders. These actions will serve to disrupt the Cycle of Schism.

Another corrective measure that would work to disrupt the Cycle of Schism is for leaders to be vigilant that they do not cause offenses (Box B, Box C, and Box F). On another note, when offenses come, leaders should be mature enough that they do not allow these offenses to interfere with their Christian walk. Offenses that occur in the Cycle of Schism could not gain a foothold if people or groups of people did not seek to avenge themselves of attacks they experience and hurts they suffer.

The study has already emphasized how unhealthy thinking propagates unhealthy feelings and unhealthy behaviors (Box D, Box E, Box G, Box H). When people are offended, (and yes, they will be offended), instead of ruminating over unhealthy thoughts, they need to focus on the command given by Paul to the Philippians in chapter 4, verse 8, “Finally, brothers, whatever is true, whatever is noble, whatever is

²⁵ Espinosa, *William J. Seymour and the Origins of Global Pentecostalism*, 34-35, 153.

right, whatever is pure, whatever is lovely, whatever is admirable, if anything is excellent or praiseworthy, think about such things.” Paul’s instructions are powerful in averting any unhealthy thoughts, unhealthy feelings, and unhealthy behaviors that are found in the Cycle of Schism. Once again, when the fruit of the Spirit is operating, there will be little room for retaliatory behaviors to surface. Behaviors such as lying, slander, and colluding ([Box I](#), [Box K](#)) will have no place in the lives of Christian leaders.

Reconciliation among brothers and sisters in the Lord can happen at any place within the Cycle of Schism. This occurs through submission, confessing faults, asking for forgiveness, and making restitution where possible. Unfortunately, the tenets of reconciliation seemed to be almost non-existent in the three major schisms in the study. Regarding the 1923 schism, one of the interviewees lamented the fact that if only A.J. Tomlinson and the Council of Elders with the Seventy could have sat down after the 1922 General Assembly, possibly something could have been worked out. By working on issues of reconciliation within the dynamics of a smaller group, they might have been able to present something for the next Assembly to consider. However, by that time it was too late. Letters were already being sent out on to the field that Brother Tomlinson was a thief.²⁶

As the previous paragraph clearly points out, the Church of God of Prophecy today is faced with a critical challenge. We are noticeably lacking a workable model of reconciliation that can be used to diffuse a schism before it metastasizes into something

²⁶ Phillips, *Quest to Restore God’s House*, 387-388. Phillips points out that false accusations, slander, and drafting the Constitution were not the way to handle A.J. Tomlinson’s increasing authority and exalted position. If the whole ordeal had been handled according to biblical principles, there is every reason to believe the outcome would have been different.

too big to handle. The writer proposes that the International Church's Biblical, Doctrine, and Polity (BDP) Committee seriously consider formulating a step by step process of reconciliation that could be implemented as a means to counter schism in the church. Such a model would be useful in being proactive and reactive, that is, both before and after a schism has developed.

When it gets to the level of Schismogenesis (Box L) within the Cycle of Schism it is usually too late for reconciliation to occur. As another interviewee put it, "By the time the Pruitt schism happened, I think it would have been very difficult to turn things around and for healing to occur. It would have taken an act of God for the groups to come together again."

Another corrective step noticeably absent within the Cycle of Schism to disrupt unhealthy patterns of interaction is discernment. Discernment is needed by leaders in the church so they do nothing to offend others. Discernment is also needed to recognize when others have been offended and to render brotherly love and care to them. Discernment is needed to know when and how to exercise patience toward a brother or sister in the Lord who is having difficulties over accepting critical changes in the church. Discernment is needed to let sufficient time pass regarding crucial issues so that others do not feel pressed to violate their conscience.²⁷ Lastly, discernment is needed to detect those whose intentions are impure and are set on destroying the church.

²⁷ Personal communiqué with Hector Ortiz, January 18, 2017, Boston, MA.

Research Question #6 (Justifiable Schism)

The last Research Question asks, “Would any of the three major schisms in the Church of God/of Prophecy be considered a justifiable or “good” schism?” In answer to this question, one interviewee for A.J. Tomlinson stated, “With the belief systems we had at that time, there was no way there could have been a coming together.” What the interviewee was referring to was the issue of exclusivity. Since both groups believed they were the Church of God, there was no room for reconciliation. Another interviewee stated, “possibly A.J. Tomlinson could have averted a schism by giving up his power and authority. But, once they accused him of being a thief, in a sense they drew a line that he could not come back from.” It seems the schism that occurred between the two churches was an unfortunate one, however, necessary.

Regarding M.A. Tomlinson and Grady R. Kent, one interviewee stated that the schism was justifiable in the sense that it was one-sided. Kent chose to leave on his own accord; he was not told he had to leave the Church of God of Prophecy. Another interviewee concurred that the schism was justifiable. However, they believed it was because prophecy had to be fulfilled.

With the Billy D. Murray and Robert J. Pruitt schism, one interviewee stated that for the Pruitt group it was not justifiable, but necessary. They believed the schism was necessary if the Pruitt group were to survive long-term. Another interviewee felt like this schism was not justifiable. They believed there were some inflexibility issues and a refusal to examine doctrine and practices of the church. This individual went on to say,

“I think at the root of any division that sin is working somewhere, whether it is a sin of rebellion, pride, or refusal to submit.”

The researcher was somewhat surprised at the responses given by the interviewees. In most cases, they believed the schisms were justifiable. This is probably because they felt when the two opposing factions came to the place of schismogenesis, there was no real chance for reconciliation to occur. Unfortunately, schisms have been part and parcel of the Church of God/of Prophecy. It is sad as one interviewee put it that “schism does not give God glory, it goes against the truth of scripture and it does so much to undo what we as Christians are supposed to do in the church.” The researcher concurs with this assessment.

Conclusion

This study has been a historical analysis of prominent leaders and three major schisms in the Church of God/of Prophecy. Six research questions were posited, analyzed, and discussed. Cognitive, affective, and behavioral expressions among prominent leaders were addressed first. A major tenet of the study was taken from Cognitive/Behavioral theory which states that one’s cognitions will impact their feelings and their behaviors. Such was the case for all six prominent leaders in the church. They all had strong belief systems which impacted their affective and behavioral expressions. With four of the leaders in particular, (A.J. Tomlinson, J.S. Llewellyn, Grady R. Kent, and Robert J. Pruitt), their strong-mindedness contributed to their inflexibility and

unwillingness to compromise. Eventually, their strong belief systems did not allow for any type of reconciliation.

Regarding Leadership Traits, incumbent leaders shared many of the same healthy traits. A.J. Tomlinson had a few in the unhealthy traits category. Opposing leaders, Grady R. Kent and Robert J. Pruitt shared many of the same healthy and unhealthy leadership traits. J.S. Llewellyn had all of his traits in the unhealthy column. Overall, the majority of the incumbent leaders' marks were found in the healthy traits column, whereas a majority of the opposing leaders' marks were found in the unhealthy traits column. Though cause and effect cannot be established between leadership traits of prominent leaders and church schism, it is certainly plausible to think that unhealthy leadership traits would have an impact in generating schism in the church. Further research is needed to determine if a relationship exists between traits and schism.

With leadership styles, all three incumbent leaders had a majority of their leadership traits in the Servant column, with other marks in the Democratic, Transactional, and Transformational leadership style columns. A.J. Tomlinson had some marks in the Autocratic style of leadership column. Opposing leaders, Grady R. Kent and Robert J. Pruitt shared several of the same leadership traits in the Democratic, Transactional, Transformational, and Servant leadership style columns. They also shared many of the same leadership traits in the Autocratic column, whereas J.S. Llewellyn had all his leadership traits in the Autocratic column. With these findings, the question was raised as to what extent if any that the Autocratic style of leadership played among prominent leaders in initiating and perpetuating a schism.

Using the interviewee data it was possible to construct a Cycle of Schism. The cycle displayed certain identifiable, unhealthy patterns of interaction among leadership common to the three major schisms in the church. The cycle began with works of the flesh, leading to initial offenses, which then caused unhealthy cognitions, feelings, and behaviors to be manifested. Eventually, these expressions brought about the formation of two distinct factions. By the time the stage of schismogenesis was reached, a complete schism was in play with little chance of reconciliation.

From a practical standpoint, the Cycle of Schism was also useful in seeing where corrective strategies could be implemented to either prevent or reduce the likelihood of a schism developing. The idea behind communication theory is that when a corrective measure occurs anywhere along the cycle, the whole cycle of interactions will respond favorably. Scriptural injunctions were given to counter unhealthy patterns of interaction as seen in the various works of the flesh. In particular, issues of pride, spiritual excesses, contention, deception, false accusations, and collusion were dealt with by applying scriptural virtues found within the fruit of the Spirit. In addition, unhealthy and destructive thinking was countered by applying correct and healthy thinking as found in the scriptural mandate, Philippians 4:8, given by Paul to the church. The importance of having a discerning spirit was discussed and would go a long way toward rendering ineffective the destructive elements found in the Cycle of Schism. It was noted that any of these correctives can be inserted anywhere along the cycle to disrupt further growth of a schism. For any of these correctives to work there must be intentionality on the

part of the leaders. Amos 3:3 is apropos here, “Do two walk together unless they have agreed to do so?”

Lastly, the study discussed the issue of whether any of the three schisms in the Church of God/of Prophecy would be considered a justifiable schism. For the most part, the interviewees felt that all three schisms were justifiable based on the issues at hand within the context of the times. However, because they believed the schisms were justifiable, does not mean they were necessarily pleased with the outcomes. Overall, they were saddened that the schisms had even occurred. They all wished that opposing sides could have reconciled their differences in a spirit of love.

One of the strengths of the study is the belief held by the researcher that the findings should be able to be generalized to other Pentecostal or Evangelical churches. The reason is many of the elements of division can be found in all churches, namely, the various manifestations of the works of the flesh that lend themselves to schisms within the body of Christ. Other strengths of the study are that it provides a means for ministry to be pro-active before a schism develops and to be reactive when a schism is in the making, thus thwarting it from developing into a large-scale division.

There are also some weaknesses in the study. While the researcher attempted to be unbiased, it is possible that some of his bias entered in regarding the selection of the research questions, which data was chosen over others, and the interpretation of the data. The choosing of certain leadership traits and leadership styles could also reflect a

bias on the part of the researcher.²⁸ None-the-less, the writer attempted to stay impartial and let the data speak for itself. Another weakness of the study could reflect the fact that the researcher was looking through the lens of today's values and mores. This could be problematic considering that the first two schisms in the church occurred during much different time frames in history. Interactions between leaders, leadership traits, and leadership styles as manifested within the context of the early and mid years of the 20th century would most certainly be interpreted differently today.

It is hoped that information gleaned through this study of prominent leaders and three major schisms in the Church of God/of Prophecy will contribute to a body of knowledge that is deficient and will serve to inspire further study. It is also hoped that in some small manner the study will have an impact on bringing to fruition Jesus' Prayer for Unity as recorded in John, Chapter 17, "May they be brought to complete unity to let the world know that you sent me and have loved them even as you have loved me."²⁹

²⁸ James E. Bradley and Richard A. Muller, *Church History: An Introduction to Research, Reference Works, and Methods* (Grand Rapids, MI: William B. Eerdmann Publishing Company, 1995), 48. Bradley and Muller question if entire objectivity is ever attainable because with selection and individual judgment comes partiality.

²⁹ John 17:23.

APPENDIX 1

INTERVIEW QUESTIONS

Introduction: Thank you “Interviewee” for agreeing to talk with me today. As we discussed earlier, one of the purposes of the study is to have a better understanding of the three major schisms in the Church of God/of Prophecy. All schisms have involved prominent leaders in the church. Today, I will be asking you questions about what information you can provide regarding “Leader A.”

-You were chosen for this study because of your close association to “Leader A.”

As also mentioned earlier, this session will be audio-taped for the purpose of not losing vital information. To maintain confidentiality, the tape and transcribed notes will be held in a locked file cabinet in my personal home office. The information you provide will be presented in such a way as to maintain your anonymity.

If you do not understand a question that is posed to you, please do not hesitate to ask me for clarification. Also, if you would like to elaborate more on a question, please feel free to do so. Do you have any questions now? If not, let’s begin with the interview.

1. How long (in years) have you been closely associated with “Leader A?”
2. Tell me something about “Leader A.” What were some things that made him a strong leader?
3. What would you say that “Leader A” had any leadership shortcomings? If so, what would they be?
4. If you could list some of his positive leadership traits, what would they be?
5. If you could list any negative leadership traits, what would those be?
6. Would you describe “Leader A” as a charismatic leader? If yes, what gave you that impression? If no, why not?
7. As a leader, what type of communicator would you describe “Leader A” as?
8. If you had to choose a certain leadership style to describe “Leader A” what would it be and why?

9. Would you say that it was easy for "Leader A" to recognize an error in his judgment and ask for forgiveness? Explain.
10. Was "Leader A" the same person as he presented himself before people as he was "behind the scenes?" Please explain?
11. Was "Leader A" the type of person who would avoid conflict? If so, what gave you that impression?
12. Some leaders attempt to control many aspects of the church work. Would you say that was the case for "Leader A" If so, what gave you that impression?
13. Would you say that "Leader A" was a headstrong person? If so, what gave you that impression?
14. Would you describe "Leader A" as a discerning person? Why or why not?
15. Would you describe "Leader A" as a trustworthy, honest person? Why or why not?
16. Sometimes leaders live in the past and are challenged when faced with change. Does "Leader A" fit that description? If so, how?
17. Tell me something about "Leader A's" belief system regarding his view of the office of the General Overseer.
18. According to the history of the Church of God/of Prophecy we have had three major schisms: in the early 1920's with A.J. Tomlinson and the Elders, in 1957 with Grady Kent, and in the early 1990's with Robert Pruitt and The Concerned Group. In your estimation, what might be some of the factors involved in bringing about a schism?
19. The Apostle Paul stated that where there is division there is carnality. We also know that there have to be two leaders or two factions involved in propagating a schism. In your mind, what were the carnal elements (works of the flesh) that were exhibited by both parties in this particular schism? Please give your perspective while examining both prominent leaders in the schism.

20. Some people think that schism begins when someone is offended. Prior to the schism, do you believe that "Leader A" was offended by Leader B? How or in what ways? (Remember that offenses can be real or perceived to be real.)
21. Did "Leader A" suffer from multiple offenses? If so, please explain.
22. What do you think his thoughts or thinking processes were at that time?
23. How did "Leader A" handle the offense? Describe what he said or did to indicate he was offended.
24. Describe what emotions he displayed to indicate he was offended?
25. What behaviors or actions did "Leader A" display from being offended? (e.g., not eating, not sleeping well, other things he may have said or done)?
26. Sometimes when a leader is offended or hurt they retaliate against the offender. If this is the case with "Leader A" in what ways did he retaliate against the one, that is, Leader #1, who offended him?
27. Do you think that "Leader A" ever attempted to impugn (smear) the character of the one that offended him, that is, "Leader B?" If so, in what ways?
28. To your knowledge was there ever an attempt by both parties to try to understand each other's position and to come together in a spirit of reconciliation? If yes, what was accomplished? If not, why not?
29. Would you say that "Leader A" went about gaining support from like-minded individuals? What told you this?
30. If there was an attempt to gain support from others, was there anything that was done that was troubling to you? Please explain.
31. Have you ever had any reason to believe that "Leader A" motivations were questionable? Please explain.
32. Do you think that "Leader A" felt justified in his heart for breaking away from the Church of God/of Prophecy? If so, what told you this?
33. On the overall scheme of things, how significant a part, if any, did "Leader A" play in causing a schism to develop or to further it along?

34. Before "Leader A" passed away, having looked back at the schism, did he ever express having regrets about the part, if any, he played?
35. In your mind, were there any measures that could have been taken by either "Leader A" or Leader B that could have averted a schism? If so, what?
36. In your way of thinking, is there such a thing as a "justifiable" schism? If yes, what conditions would have to exist for that to happen?
37. Would the schism that we have just discussed be considered a "justifiable" schism? Why or why not?
38. In your way of thinking, how are the three major schisms in the Church of God/ of Prophecy similar or dissimilar?
39. It seems like the major schisms that have occurred in the Church of God/ of Prophecy have centered around the office of the General Overseer. Do you have any explanation for that?
40. Is there anything I did not ask in the interview that you thought I would ask or is there any question you would like to elaborate more on?

This concludes the interview. Thank you very much for your time. It is most appreciated!

APPENDIX 2

INTERVIEW QUESTIONS ARRANGED BY CATEGORIES

Cognitive Expressions

17. Tell me something about "Leader A's" belief system regarding his view of the office of the General Overseer.
21. Did "Leader A" suffer from multiple offenses? If so, please explain.
22. What do you think his thoughts or thinking processes were at that time?
28. To your knowledge was there ever an attempt by both parties to try to understand each other's position and to come together in a spirit of reconciliation? If yes, what was accomplished? If not, why not?
31. Have you ever had any reason to believe that "Leader A" motivations were questionable? Please explain
34. Before "Leader A" passed away, having looked back at the schism, did he ever express having regrets about the part, if any, he played?

Affective Expressions

19. The Apostle Paul stated that where there is division there is carnality. We also know that there have to be two leaders or two factions involved in propagating a schism. In your mind, what were the carnal elements (works of the flesh) that were exhibited by both parties in this particular schism? Please give your perspective while examining both prominent leaders in the schism.
21. Did "Leader A" suffer from multiple offenses? If so, please explain.
24. Describe what emotions he displayed to indicate he was offended?
32. Do you think that "Leader A" felt justified in his heart for breaking away from the Church of God/of Prophecy? If so, what told you this?
34. Before "Leader A" passed away, having looked back at the schism, did he ever express having regrets about the part, if any, he played?

Behavioral Expressions

19. The Apostle Paul stated that where there is division there is carnality. We also know that there have to be two leaders or two factions involved in propagating a schism. In your mind, what were the carnal elements (works of the flesh) that were exhibited by both parties in this particular schism? Please give your perspective while examining both prominent leaders in the schism
20. Some people think that schism begins when someone is offended. Prior to the schism, do you believe that "Leader A" was offended by Leader B? How or in what ways? (Remember that offenses can be real or perceived to be real)
23. How did "Leader A" handle the offense? Describe what he said or did to indicate he was offended
25. What behaviors or actions did "Leader A" display from being offended? (e.g., not eating, not sleeping well, other things he may have said or done)
26. Sometimes when a leader is offended or hurt they retaliate against the offender. If this is the case with "Leader A" in what ways did he retaliate against the one, that is, Leader #1, who offended him?
27. Do you think that "Leader A" ever attempted to impugn (smear) the character of the one that offended him, that is, Leader B? If so, in what ways
30. If there was an attempt to gain support from others, was there anything that was done that was troubling to you? Please explain.
32. Do you think that "Leader A" felt justified in his heart for breaking away from the Church of God/of Prophecy? If so, what told you this?

Leadership Traits

2. Tell me something about "Leader A." What were some things that made him a strong leader?
3. What would you say that "Leader A" had any leadership shortcomings? If so, what would they be?
4. If you could list some of his positive leadership traits, what would they be?

5. If you could list any negative leadership traits, what would those be? may be inflexibility, when he had his mind made up.
6. Would you describe "Leader A" as a charismatic leader? If yes, what gave you that impression? If no, why not?
9. Would you say that it was easy for "Leader A" to recognize an error in his judgment and ask for forgiveness? Explain
10. Was "Leader A" the same person as he presented himself before people as he was "behind the scenes?" Please explain?
12. Some leaders attempt to control many aspects of the church work. Would you say that was the case for "Leader A" If so, what gave you that impression?
13. Would you say that "Leader A" was a headstrong person? If so, what gave you that impression?
14. Would you describe "Leader A" as a discerning person? Why or why not
15. Would you describe "Leader A" as a trustworthy, honest person? Why or why not?
16. Sometimes leaders live in the past and are challenged when faced with change. Does "Leader A" fit that description? If so, how?

Leadership Style

2. Tell me something about "Leader A." What were some things that made him a strong leader?
3. What would you say that "Leader A" had any leadership shortcomings? If so, what would they be?
6. Would you describe "Leader A" as a charismatic leader? If yes, what gave you that impression? If no, why not?
7. As a leader, what type of communicator would you describe "Leader A" as?
8. If you had to choose a certain leadership style to describe "Leader A" what would it be and why?
11. Was "Leader A" the type of person who would avoid conflict? If so, what gave you that impression?

12. Some leaders attempt to control many aspects of the church work. Would you say that was the case for "Leader A" If so, what gave you that impression?
13. Would you say that "Leader A" was a headstrong person?
14. Would you describe "Leader A" as a discerning person? Why or why not?

Patterns of Interaction

7. As a leader, what type of communicator would you describe "Leader A" as?
9. Would you say that it was easy for "Leader A" to recognize an error in his judgment and ask for forgiveness? Explain.
11. Was "Leader A" the type of person who would avoid conflict? If so, what gave you that impression?
16. Sometimes leaders live in the past and are challenged when faced with change. Does "Leader A" fit that description? If so, how
18. According to the history of the Church of God/of Prophecy we have had three major schisms: in the early 1920's with A.J. Tomlinson and the Elders, in 1957 with Grady Kent, and in the early 1990's with Robert Pruitt and The Concerned Group. In your estimation, what might be some of the factors involved in bringing about a schism?
19. The Apostle Paul stated that where there is division there is carnality. We also know that there have to be two leaders or two factions involved in propagating a schism. In your mind, what were the carnal elements (works of the flesh) that were exhibited by both parties in this particular schism? Please give your perspective while examining both prominent leaders in the schism.
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21. Did "Leader A" suffer from multiple offenses? If so, please explain.
23. How did "Leader A" handle the offense? Describe what he said or did to indicate he was offended.

25. What behaviors or actions did “Leader A” display from being offended? (e.g., not eating, not sleeping well, other things he may have said or done)?
26. Sometimes when a leader is offended or hurt they retaliate against the offender. If this is the case with “Leader A” in what ways did he retaliate against the one, that is, Leader #1, who offended him?
27. Do you think that “Leader A” ever attempted to impugn (smear) the character of the one that offended him, that is, Leader B? If so, in what ways?
28. To your knowledge was there ever an attempt by both parties to try to understand each other’s position and to come together in a spirit of reconciliation? If yes, what was accomplished? If not, why not?
29. Would you say that “Leader A” went about gaining support from like-minded individuals? What told you this?
31. Have you ever had any reason to believe that “Leader A” motivations were questionable? Please explain.
32. Do you think that “Leader A” felt justified in his heart for breaking away from the Church of God/of Prophecy? If so, what told you this?
33. On the overall scheme of things, how significant a part, if any, did “Leader A” play in causing a schism to develop or to further it along?
37. Would the schism that we have just discussed be considered a “justifiable” schism? Why or why not?
38. In your way of thinking, how are the three major schisms in the Church of God/ of Prophecy similar or dissimilar?
39. It seems like the major schisms that have occurred in the Church of God/ of Prophecy have centered around the office of the General Overseer. Do you have any explanation for that?

Corrective Measures

9. Would you say that it was easy for “Leader A” to recognize an error in his judgment and ask for forgiveness? Explain.

14. Would you describe "Leader A" as a discerning person? Why or why not?
28. To your knowledge was there ever an attempt by both parties to try to understand each other's position and to come together in a spirit of reconciliation? If yes, what was accomplished? If not, why not?
31. Have you ever had any reason to believe that "Leader A" motivations were questionable? Please explain
34. Before "Leader A" passed away, having looked back at the schism, did he ever express having regrets about the part, if any, he played
35. In your mind, were there any measures that could have been taken by either "Leader A" or Leader B that could have averted a schism?
36. In your way of thinking, is there such a thing as a "justifiable" schism? If yes, what conditions would have to exist for that to happen?
37. Would the schism that we have just discussed be considered a "justifiable" schism? Why or why not? To me it was not a justifiable schism.
40. Anything about the interview I did not ask or you would like to elaborate on?

APPENDIX 3

INCUMBENT LEADERS' COGNITIVE EXPRESSIONS (INTERVIEW DATA)

A. J. Tomlinson	M.A. Tomlinson	Billy D. Murray
He believed the church had not realized its full potential	He believed forgiveness was important	He did not think highly of himself
He believed the Bible was the clear authority for the church	He believed in facilitating and developing leadership	He saw himself as one of the Lord's servants
In his mind, James was 1 st , he was 2 nd Re: office of G.O.	He had the idea of being the "good son," no radical issues	He thought it important to listen and take advice
the G.O. had the right to "Hand down the sentence"	He believed in being loyal to people	He was willing to open himself up to new ideas
He believed from 1914 on, his office would be lifelong	He thought of himself as a servant	He believed in loyalty to others, almost to a fault
He saw his office as G.O. as unassailable	He trusted people maybe too much	He believed in asking for forgiveness as needed
In his mind he was G.O., this was a unique office above the Constitution	If he made an error, he would recognize it and apologize	He believed in being consistent in all walks of life
He viewed the Council of Elders similar to the U.S. President's Cabinet	He did not want to retaliate, he was forgiving and gentle, so he just moved on	If he believed something was right in Scripture, you could not back him off of it
He held his beliefs with great intensity	He believed in "staying on track" with projects	He believed in being open to the discerning of the Spirit
He honestly believed he was restarting the Church of God	He believed it important to be an honest person	He believed in being a trustworthy person
His error of judgment by not apologizing to the Assembly, only compounded the issue	He was progressive in his thinking, also attached to past	He did not like conflict, but did not avoid it
In his mind, fools never change their minds, but wise men often do	He believed he should be governed by what the General Assembly had said	He thought too much emphasis & responsibility was on the office of G.O.
In his mind, there was only one church, Church of God	He believed he was to properly represent Assembly	He did not believe in retaliation, i.e., striking back
He believed a mistake was made with adopt. of Const.	He didn't think it proper to talk about people	He did not think it necessary to defend himself
Willing to risk being taken out of office to correct what it was that he helped create	He was not easily offended by others and used people despite their problems	He believed in preaching Bible truths, even if it meant his character being maligned
After the division, he refused to accept the other side as the Church of God	He was discerning and read people well	He did not believe in gaining support from like-minded Individuals
Note: G.O. = General Overseer	He did not like to handle conflict, he believed you do not manage by conflict	He believed you cannot reason with unreasonable people

APPENDIX 4

OPPOSING LEADERS' COGNITIVE EXPRESSIONS (INTERVIEW DATA)

J.S. Llewellyn	Grady R. Kent	Robert J. Pruitt
He was strong-minded and thought he knew what was best for the church	In his mind, before the division, he referred to M.A. Tomlinson as "our leader."	He believed in standing for his convictions even if it would cause him problems later
His maxim was "to rule or ruin"	He believed in prophecy very strongly	He depended much on God's leadership
He displayed a spirit of lordship and a bent toward preeminence	He believed prophecy was recorded throughout the whole Bible	He believed in discernment, though there were times he was not discerning enough
He was presumptuous and had a legalistic mindset	In his mind, he did not want any division	He was committed to the teachings of the church
He had a thirst for power and coveted the office of G.O.	He was headstrong in what he believed	He was a very organized person, liking things in order
His goal was to persuade influential men to reduce the powers of the G.O.	He believed change was necessary to pursue the things of God	Brought up as a "Church" man, he saw the Church as a divine institution
He was a man with mammon in his eye	He did not want conflict	Compromise & reconciliation would be difficult for him
He leavened the whole church with gossip & slander	He was very sure of what God said to him	It was in his mind to defend the church & its government
He believed he needed to jockey for higher positions and more power	He believed there should be 12 elders in the church	He believed if leadership is in sin, this brings justification for taking them to court
He mind was set to destroy the reputation of AJT	He believed that God always had an anointed leader	To him, Murray's leadership had gone into apostasy
His motives were not pure, his goal to divest AJT of most of his powers and privileges, so he could set himself up	He believed when M.A. Tomlinson submitted to the Gen. Assembly, he was no longer the anointed leader	If you think you are right and you're defending your position, why is there a need to ask for forgiveness?
He caused a great many to believe that AJT was a thief	He knew he had to preach what God had given him	He was so convinced what he did was because of God's will
He was carnal and ambitious in aspiring to the headship of the church	He did not believe in belittling anyone from COGOP	He believed those that followed him were a continuation of true church
He had a mindset that AJT was subject to the Assembly and other officers in the church	He believed in making the Bible come alive	He was not convinced that Billy Murray was the man to lead the church at that time
Note: AJT = A.J. Tomlinson G.O. = General Overseer	He believed in living what he taught	He viewed himself as more of defending the faith
Note: J.S. Llewellyn data from W.H. Phillips' text		He just wanted to preserve the church and build it up

APPENDIX 5

INCUMBENT LEADERS' AFFECTIVE EXPRESSIONS (INTERVIEW DATA)

A. J. Tomlinson	M.A. Tomlinson	Billy D. Murray
He was passionate about the cause he espoused	He had a forgiving spirit when people made mistakes	He felt loyal to those he worked with
He was compassionate, but also a no-nonsense person	He tried to see the best in people	When in error, he had a repentant spirit
He felt very strongly about being chosen as G.O., a position not willing to give up	He felt disappointed when people did fail in their positions	When not in the public eye, he would express his frustrations with the schism
He was in shock in 1922 when the Assembly did not support him	He felt the "Marking" and "On To Perfection" program had gone too far	He was not fooled by people, he had a heart to try to "fix" them & not give up on them
He served the Lord and the Church with great intensity	He felt the need to avoid conflict	He felt the need to listen to others
He felt it was unbiblical and illegal to be taken out office	He felt comfortable being a coworker with others	He wanted others to feel comfortable around him
He felt God had placed him in his office as Gen. Overseer	He felt his allegiance was to the General Assembly	He did not like conflict, but did not avoid it
He complained how his friends treated him, but never wanted to retaliate	He felt a need to carry through a project until it was completed	He felt confident to let people work in their own ministries
He had a generous spirit, with a forgiving heart	He felt disappointed after the Grady Kent brake away	By not retaliating, it took a huge emotional toll on him
I don't believe he would have nurtured any ill will to those opposing him	Not regretful for any part he might have played in schism; it was an Assembly decision	He did not want to hurt people
When he did not agree with Llewellyn's business ideas, this was the 1 st sign of tension	He had a heart for the past but was progressive with starting new ministries	He had profound sadness following the schism, at the loss of friendships
Smarting from not being involved with Church Bus.	He did not seem to be truly offended by Grady Kent	He felt under duress to close the college
Hard for him to apologize before larger groups	He did not feel the need to gain support from others	His graciousness won folks over to him
He felt he had led so many people into the church they would naturally follow him	He felt a tension within him of serving and not failing God, yet the need to retire	When he felt he was right, he felt he needed to continue with that stance
He was traumatized that many did not go with him	He was careful not to hurt people	He initially resisted being chosen as General Overseer
That many did not go with him was very hurtful to him	He gave his support to the newly chosen Gen. Overseer	He was heartbroken at being selected
He felt boxed in as to what the Assembly of 1922 was now asking of him	He felt it necessary to side with the decisions made by the General Assembly	He did not want to be selected as G.O. in 1990, but felt it was of the Holy Spirit

APPENDIX 6

OPPOSING LEADERS' AFFECTIVE EXPRESSIONS (INTERVIEW DATA)

J.S. Llewellyn	Grady R. Kent	Robert J. Pruitt
He was greedy of money, not patient, and had a reputation for being a brawler	He loved the Church of God, that's why it hurt him so much	He was decisive and felt he had made the right decision
A root of bitterness had entered into his heart, he was angry and vengeful	He felt threatened to continue preaching what he had been preaching	When M.A. Tomlinson stepped down or was forced out, he felt a lack of certainty
He had a reputation for being impatient and harsh	He felt restricted, like he could not express himself	He was not a demonstratively emotional person
Driven by a carnal motive, if not an evil spirit, he indulged in his prideful notion	He did not want to leave family and friends in the church, it was hurtful to him	He had a problem with Billy Murray's name brought up as being the General Overseer
He was less than honest in his business dealings	He had feelings of isolation	He felt somehow, we had "missed it" with B. D. Murray
He displayed a haughty and impudent attitude on the witness stand	He had feelings of sorrow regarding the division	When Billy Murray came in as G.O., he experienced a sense of discontentment
He was stubborn, convinced his vision was from God	He was disappointed over everything that was going on	He was convicted in his heart for the direction he was going
So caught up in his scheme to oust AJT from office, his works of the flesh were exposing his true character	He felt hampered and frustrated because he could not preach what he wanted	He regretted having those that followed him, they simply wanted leadership positions in the church
He had come to despise AJT's superior attitude and posture over the church	He felt he could not continue in the church with all the adversity going on	There are times you could sense sadness in him
Carnal impulses in his heart could not conceal his envy, jealousy, and malice	He felt let down by M.A. Tomlinson and the Church of God of Prophecy	He experienced a lot of emotion when his license was revoked
He was found in a rage, intending to interrupt AJT at the General Assembly	He felt like he had no other choice but to step out and leave the church	If he had anger, he tried to suppress it
He became "puffed up," seeing AJT as inept and incompetent in business	It was bothersome to him that he was asked not preach what the Lord had shown him in the revelation	He felt sad because his integrity and leadership were brought into question and challenged
He and AJT had a mutual contempt; he is overcome by spite & a destructive spirit		When challenged, he felt pushed to defend his position that much more
Note: J.S. Llewellyn data from W.H. Phillips' text		Over time, you could sense a deep feeling of sadness

APPENDIX 7

INCUMBENT LEADERS' BEHAVIORAL EXPRESSIONS (INTERVIEW DATA)

A. J. Tomlinson	M.A. Tomlinson	Billy D. Murray
He was never two-faced; he was the same everywhere	He was very disciplined and stuck to a schedule	He would submit to wisdom of the group
He pursued his N.T. understanding of the church	He had an ability to see and develop talent in others	He would ask forgiveness as necessary
He sought to make peace with others and avoid conflict	He surrounded himself with strong leaders	He acted the same way in the public as in private
He was carrying on 4-5 major jobs in church at same time	He acted like a servant	He told the truth when it cost him friends
He made misjudgments on how he handled some transactions	If in error, he would recognize it and apologize for it	He communicated with people at any level; he made people feel comfortable
He did not unnecessarily smear other's character	He attempted to always stay on track	He did not try to provoke conflict
I don't think he castigated J.S. Llewellyn and the others	When talking he was gentle, simple, and to the point	He was steadfast in his biblical stand
He left a legacy of forgiveness to us	He stated that he could only speak as the Assembly speaks	He did not retaliate or defend himself
He and other two elders attempted to "right" the church by taking out 10 Elders	He did not manage by conflict, he managed by getting along with people	He never let it out in public that he was devastated by things people said about him
Initially, he tried to protect Llewellyn as he had a history of offending others	He could retaliate by using the power to remove from appointment	He preached messages exposing the fallacy of exclusivity
One of his errors of judgment was not making an open apology to the Assembly	He properly represented the General Assembly when not in session	He did not go about gaining support from like-minded individuals
He tried to amend the Const. after it was passed and tried to overturn it	He was a forgiving person, very gentle in his approach, so he just moved on	He submitted to being selected to the office of General Overseer
He saw the mistake with the adoption of the Constitution	He did not talk about people, he never did well on that	He conducted himself graciously before others
When Const. first passed, he said, "Behold, look at what God hath wrought."	He did not talk much about the split with Grady Kent	He spoke the truth in the courtroom even though others would be exposed
In 1922, he wanted to abrogate the Constitution	He did not attempt to control the church work	He was a prophetic voice in the church
With 1922 Assembly, agreed to serve one more year	He did not impugn the character of Grady Kent	
He was highly energetic	Did not collude with others	
He attempted to reconcile with the Council	He continued on with the Church Marking Program	

APPENDIX 8

OPPOSING LEADERS' BEHAVIORAL EXPRESSIONS (INTERVIEW DATA)

J.S. Llewellyn	Grady R. Kent	Robert J. Pruitt
He incites anger and bitterness against AJT	He preached and led us into understanding prophecy	He did not avoid conflict, neither did he try to create it
He was verbally abusive, talking to AJT as if a dog	He did not want any division when he resigned	He would not have been willing to compromise
He incites a smear campaign against AJT and his family	He lived what he taught and lived what he preached	Hard for him to admit he was wrong or made a mistake
Through fear-mongering, he had convinced a great many to turn on AJT	He published "The Vision Speaks" paper to get his writings out to others	His commitment to the teachings played into his decision to leave the church
Attempts to infect others with his malicious spirit	Though he had feelings of sorrow, he just moved on	He spent considerable time in making a final decision
He sowed discord and colluded against AJT	He was determined to keep preaching and going on	When challenged, he felt pushed to defend himself
He drew others in a conspiracy to unseat AJT	He initially promoted M.A. Tomlinson as the leader	He withdrew in isolation, spending time in prayer
He threatened to take AJT to court & see him behind bars	He felt like he had no other choice but to step out	He kept a notebook of calls of those that supported him
He manifested a contemptuous spirit	He did not belittle anyone from the COGOP	This notebook provided a sense of vindication for him
He conceived the "Declaration"	He just went forward, set up a tent and preached	He was subtle in his dealings, not overt in acts of retaliation
Main one to compose the "Constitution" to oust AJT	He and others grew a beard as a sign of the Reformation	Part of retaliation was convincing others to join him
He drew up 15 charges against AJT	With Grady, he wanted to introduce new things	Recruitment of others could be viewed as "getting back"
He would have AJT out of office through the courts if it cost him every cent he had	He continued to preach what he believed even though he knew he would be taken out	He did not seem to think it was not ethical to contact people and recruit them
He charges AJT with corruption and nepotism	He did not want to leave his church family and friends	When the schism happened, difficult to turn things around
He used every available means to smear AJT's good name and reputation	He went about gaining support from like-minded individuals	In his later years, there were things observed that were uncharacteristic of him
He boldly and publicly campaigned against the Tomlinson family machine	He told them if they stood with him they would not take the covenant again	There is no question he went about gaining support from like-minded individuals
Note: AJT = A.J. Tomlinson MAT = M.A. Tomlinson	He now taught he was the anointed one, instead of MAT	His inflexibility could have come back to cause problems
Note: J.S. Llewellyn data from W.H. Phillips' text	He challenged the notion he was not John the Revelator	

APPENDIX 9

GRADY R. KENT EXPRESSIONS (AUDIO RECORDING DATA)

Cognitive	Affective	Behavioral
He believed he was in the “spirit and power” of John the Revelator	On the tape several times he states he can hardly talk without crying	He challenges the Assembly rulings of anyone not being in “spirit and power” of John
He believed there were false accusations and evil spoken of him	He stated regarding his resignation, he broke down in tears with much sorrow	He resigns from the CPMA and leaves the Church of God of Prophecy
He believed that God had given him a Revelation	He feels he is being crucified without just cause	He signs resignation papers at the head of the cross at FOW
He believed he could not be disobedient to the Heavenly Vision	He states he has zeal to make known to people the Church of God	He states the words he has spoken will stand in judgment against those that wounded & condemned him
He relates his time in prayer as similar to Jesus in the Garden of Gethsemane	He feels he could not get justice	He states, “God forgive them, they know not what they have done”
He compares himself to the crucifixion of Jesus	He felt wounded by his friends	He feels he must travel and unfold the divine Revelation
He sees himself as condemned to die, to go to the hill of Golgotha	He feels he cannot get any justice from his brothers in the church since they are the ones who condemned him	He wears a “4-star” military uniform representing himself as captain of the White Angel Fleet
He compares the attacks he suffered to Apostle Paul	He feels there will be many false accusations made of him	M.A. Tomlinson heard from witnesses against me, but he did not hear my side
He believes he is a martyr for the Lord	He feels as a bishop he has been brought into question unjustly	People all over the U.S. are standing with me and telling me to stand
He sees his treatment by MAT and the church as when he received 60 lashes	He is brought into question, condemned, and publicly attacked without witnesses	In his ministry he had been stoned, persecuted, and thrown out of cities
Because of the stand he has taken, now God has opened to him the entire Revelation	He has been accused falsely of holding special meetings with those who support him	He states those that join with him will be baptized with a mighty power
He believes he is not blinded, nor is his vision dull	These false accusations have not been corrected	He is wanting this audio recording to reach far & wide
He sees Jeremiah 18 as a direct prophecy of him and what he is going through		When he comes to your area he wants to reveal more of the revelation
He believed the angel of the Lord delivered to him in a dream what he was to do	Note: MAT = M.A. Tomlinson FOW = Fields of the Wood	He is asked by MAT not to print anymore of his revelation, but he continues

APPENDIX 10

LEADERSHIP TRAITS – DEFINITION RUBRIC

Traits	Definitions
Competence	Adequate; sufficient; satisfactory; ample; up to the mark
Codependence	Peacemakers who cover up problems; don't like to tell people no; difficult with honest expressions of emotions; masters of denial
Transparency	Lucid; intelligible; clear; to the point; openness
Paranoia	Fearful; suspicious; hostile; jealousy; builds secret alliances; hypersensitive to actions of others; rigid structures for control
Motivation	Incentive; drive; force
Compulsion	Need for absolute order; controlling; rigid daily routines; meticulous; workaholic; judgmental; micromanager, angry; excessively critical
Self-Confidence	Confident in oneself
Narcissism	Egocentric; self-absorbed; intense ambitiousness; overinflated sense of self and one's importance; craves admiration; grandiose fantasies
Ambition	Ardent desire, aspiration to accomplish
Greed	Strong desire for materialism or power
Honesty	Integrity; uprightness of character; fairness; sincerity
Dishonesty	Lack of integrity; disposition to defraud or be deceptive
Flexibility	Ability to adapt to new or changing requirements; yielding; pliant
Inflexibility	Unyielding; unalterable; rigidly firm
Meekness	Gentleness; humility
Retaliation	To repay; to get revenge; reciprocate
Patience	Forbearance; longsuffering
Impatience	Intolerant; anxious; short of temper; restless
Unselfishness	Generous; kindly; liberal
Selfishness	Seeking one's advantage; excessive concern with oneself
Humility	Meekness; gentleness; humble
Pride	Inordinate self-esteem; haughty
Contentment	Self-control; temperance
Discontentment	Restless; dissatisfaction
Parsimony	Prudence; caution; being careful with what one has or does
Covetousness	Greedy; grasping; desire for wealth or possessions; craving for power
Love	Affection; benevolence
Hatred	Hostility; enmity; opposition

APPENDIX 11

LEADERSHIP TRAITS: A.J. TOMLINSON

Traits Data From Cognitive, Affective, Behavioral Expressions

Competence/ Codependence	He had literary competency; he was educated; an excellent communicator and a capable and prolific writer
Transparency/ Paranoia	He did not apologize to the Gen. Assembly; he found it difficult to apologize to larger groups
Motivation/ Compulsion	Believed his office was life-long; a position not willing to give up; he held 4-5 jobs in the church
Self-Confidence/ Narcissism	His office as G.O. was unassailable; He felt he was like James; felt people would naturally follow him
Ambition/ Greed	He believed the church had not realized its full potential; he "restarted" the Church of God
Honesty/ Dishonesty	There was no finding at any time that he was dishonest; w/o hesitation he was an honest man
Flexibility/ Inflexibility	He stated, "wise men often change their minds"; after 1922, he agreed to stay on as G.O. one year
Meekness/ Retaliation	He never wanted to retaliate; he did not nurture ill will toward any
Patience/ Impatience	He was longsuffering with Llewellyn and those that opposed him
Unselfishness/ Selfishness	He had a generous spirit with a forgiving heart; he left this church a legacy of forgiveness
Humility/ Pride	He sought to make peace and avoid conflict; He attempted to reconcile with the Council
Contentment/ Discontentment	"Teaming" would have been difficult for him; he took on 4-5 jobs in the church at one time
Parsimony/ Covetousness	He was careful not to smear other's testimony; he initially tried to protect Llewellyn
Love/ Hatred	When they admitted it, he was compassionate to those who made errors; was a compassionate man

Note: G.O. = General Overseer

APPENDIX 12

LEADERSHIP TRAITS: J.S. LLWELLYN

Traits	Cognitive, Affective, and Behavioral Expressions
Competence/ Codependence	No Expressions Noted
Transparency/ Paranoia	He had jealousy in his heart; a legalistic mindset; He drew others in to unseat AJT
Motivation/ Compulsion	He incites a smear campaign against AJT; he smears AJT's name and reputation
Self-Confidence/ Narcissism	He became "puffed up." He displays a haughty and impudent attitude
Ambition/ Greed	His maxim: to rule or ruin; had a thirst for power; he was carnal and ambitious; he was greedy of money
Honesty/ Dishonesty	He spread gossip and slander; he stated AJT was a thief; he was less than honest in business dealings
Flexibility/ Inflexibility	He was strong-minded and stubborn; he was convinced his vision was from God
Meekness/ Retaliation	Reputation as a brawler; vengeful; he sows discord; he colludes with others against AJT
Patience/ Impatience	He had a reputation of being impatient; angry; he was found in a rage
Unselfishness/ Selfishness	He aspires to the headship of the church; he attempts to set himself up
Humility/ Pride	He indulged in his prideful notion; he displayed a haughty attitude
Contentment/ Discontentment	He wanted AJT out of office; he drew up 15 charges against AJT
Parsimony/ Covetousness	He had a thirst for power; he jockeyed for more power; he was a man with mammon in his eye
Love/ Hatred	Determined to destroy AJT; his motives not pure; he despised AJT; he was malicious & contemptuous

Note: AJT = A.J. Tomlinson G.O. = General Overseer

APPENDIX 13

LEADERSHIP TRAITS: M.A. TOMLINSON

Traits

Cognitive, Affective, and Behavioral Expressions

Competence/ Codependence	He was very disciplined and consistent; he stuck to a schedule
Transparency/ Paranoia	He strove to be the "good son" with no radical issues; he was forgiving and gentle, so he just moved on
Motivation/ Compulsion	He felt his allegiance was to the General Assembly; he sided with decisions made by General Assembly
Self-Confidence/ Narcissism	He did not sense regret for any part he might have played in the schism
Ambition/ Greed	He stayed on track with a project; he carried through a project until completed
Honesty/ Dishonesty	He believed it important to be an honest person; He was well trusted and people honored him
Flexibility/ Inflexibility	Though somewhat progressive, he was also attached to the past; he was governed by what Assembly said
Meekness/ Retaliation	He did not want to retaliate; he was not easily offended; he did not manage by conflict
Patience/ Impatience	He trusted people too much at times; when conflict came he didn't say a lot until he had to act on it
Unselfishness/ Selfishness	He thought of himself as a servant; he surrounded himself with strong leaders
Humility/ Pride	If he made an error, he recognized it and apologized; he believed forgiveness was important
Contentment/ Discontentment	He felt comfortable being a co-worker with others; he was disciplined and stayed with his routines
Parsimony/ Covetousness	He did not think it proper to talk about people; he did not feel he needed to gain support from others
Love/ Hatred	He tried to see the best in people; he was careful not to hurt people

APPENDIX 14

LEADERSHIP TRAITS: GRADY R. KENT

Traits

Cognitive, Affective, and Behavioral Expressions

Competence/ Codependence	He was very sure of what God said to him; He felt like he was God's anointed leader
Transparency/ Paranoia	He feels threatened to continue preaching; states there are false accusations; sees himself as a martyr
Motivation/ Compulsion	Believes he cannot be disobedient to the Heavenly Vision; determined to keep preaching and going on
Self-Confidence/ Narcissism	Compares himself to Jesus' crucifixion and to Paul's sufferings; identifies himself as John the Revelator
Ambition/ Greed	He is very sure of what God said to him to follow; he has a zeal to make known to others the Church of God
Honesty/ Dishonesty	He does not believe he is blinded in his quest; he lived what he taught and taught what he lived
Flexibility/ Inflexibility	He believed in prophecy very strongly; he was headstrong in what he believed
Meekness/ Retaliation	In his mind, he did not want division; he did not want conflict; he does not believe in belittling anyone
Patience/ Impatience	He felt frustrated because he could not preach what he wanted; he states he cannot continue with the adversity
Unselfishness/ Selfishness	He initially promotes M.A. Tomlinson as anointed one, but then says he is the anointed leader
Humility/ Pride	He relates his time in prayer as similar to Jesus in the Garden; he signs his resignation at the foot of the cross
Contentment/ Discontentment	He feels restricted, like he cannot express himself; he was disappointed with all that was going on
Parsimony/ Covetousness	Due to his stand, he received the entire revelation; those who stood with him will receive a mighty baptism
Love/ Hatred	He states he loves the Church of God; he did not want to leave his family and friends in the church

APPENDIX 15

LEADERSHIP TRAITS: BILLY D. MURRAY

Traits

Cognitive, Affective, and Behavioral Expressions

Competence/ Codependence	A gifted communicator with an amazing memory; confident enough to let people work their own ministry
Transparency/ Paranoia	Preached Bible truths, even if character maligned; he acted same way in public as in private
Motivation/ Compulsion	When he felt he was right, he continued with that stance; He was steadfast in his Bible stand
Self-Confidence/ Narcissism	He thought too much emphasis was on office of G.O.; he did not think it necessary to defend himself
Ambition/ Greed	He had a heart to try to "fix" people; he was a prophetic voice in the church
Honesty/ Dishonesty	He believed in being a trustworthy person; he told the truth when it cost him his friends
Flexibility/ Inflexibility	He thought it important to listen and take advice; he was willing to open himself up to new ideas
Meekness/ Retaliation	He did not believe in retaliation or striking back; he did not provoke conflict; asked forgiveness as needed
Patience/ Impatience	He believed in being loyal to others, almost to a fault; his graciousness won people over to him
Unselfishness/ Selfishness	He saw himself as one of the Lord's servants; he would submit to the wisdom of the group when needed
Humility/ Pride	He did not think highly of himself; he initially resisted being chosen as G.O.; he had a repentant spirit
Contentment/ Discontentment	He believed in being consistent in all walks of life; he was a consistent student of the Bible
Parsimony/ Covetousness	He was careful not to provoke conflict; don't know of any time in his life where he caused an offense
Love/ Hatred	He did not want to hurt people; he made it a point to make people feel comfortable

Note: G.O. = General Overseer

APPENDIX 16

LEADERSHIP TRAITS: ROBERT J. PRUITT

Traits	Cognitive, Affective, and Behavioral Expressions
Competence/ Codependence	He had great communication skills and intellect; a decisive person whether a decision was popular or not
Transparency/ Paranoia	He had a problem with Billy Murray as G.O.; he was sad when his integrity was brought into question
Motivation/ Compulsion	He was a very organized person; if he had anger, he tried to suppress it; pushed to defend his positions
Self-Confidence/ Narcissism	He believed in standing for his convictions; he had a strong commitment to the church's teachings
Ambition/ Greed	In his mind, he must defend the church, that was his job, because of his strong convictions
Honesty/ Dishonesty	He endeavored to be honest with people; he tried to be ethical in his decisions
Flexibility/ Inflexibility	His inflexibility was a weakness to him, it could come back to cause problems for him
Meekness/ Retaliation	Part of his retaliation was convincing others to join him; when challenged, he pushed to defend his positions
Patience/ Impatience	He was convinced that Billy Murray was not the man to lead the church
Unselfishness/Selfishness	No Expressions Noted
Humility/ Pride	It would have been hard for him to admit he was wrong or made a mistake; he was not willing to compromise
Contentment/ Discontentment	Compromise and reconciliation would be difficult for him; he experienced discontentment with BDM as G.O.
Parsimony/ Covetousness	He contacted other ministers to come with him, it was the whole thing of recruitment to gain others
Love/ Hatred	He was compassionate, though not overly expressive in his feelings; he considered people's feelings

Note: G.O. = General Overseer BDM = Billy D. Murray

APPENDIX 17

COMPARISON OF LEADERSHIP TRAITS AMONG INCUMBENT LEADERS

Incumbent Leader	A.J. Tomlinson		M.A. Tomlinson		Billy D. Murray	
Opposing Leader		J.S. Llewellyn		Grady R. Kent		Robert J. Pruitt

Healthy Traits

Competence	I		I		I	
Transparency			I		I	
Motivation			I		I	
Self-Confidence			I		I	
Ambition	I		I		I	
Honesty	I		I		I	
Flexibility	I				I	
Meekness	I		I		I	
Patience	I		I		I	
Unselfishness	I		I		I	
Humility	I		I		I	
Contentment			I		I	
Parsimony	I		I		I	
Love	I		I		I	

Unhealthy Traits

Codependence						
Paranoia	I					
Compulsion	I					
Narcissism	I					
Greed						
Dishonesty						
Inflexibility			I			
Retaliation						
Impatience						
Selfishness						
Pride						
Discontentment	I					
Covetousness						
Hatred						

I = Incumbent Leader

APPENDIX 18

COMPARISON OF LEADERSHIP TRAITS AMONG OPPOSING LEADERS

Incumbent Leader	A.J. Tomlinson		M.A. Tomlinson		Billy D. Murray	
Opposing Leader		J.S. Llewellyn		Grady R. Kent		Robert J. Pruitt

Healthy Traits

Competence				O		O
Transparency						
Motivation				O		
Self-Confidence						O
Ambition				O		O
Honesty				O		O
Flexibility						
Meekness				O		
Patience						
Unselfishness						
Humility						
Contentment						
Parsimony						
Love				O		O

Unhealthy Traits

Codependence						
Paranoia		O		O		O
Compulsion		O				O
Narcissism		O		O		
Greed		O				
Dishonesty		O				
Inflexibility		O		O		O
Retaliation		O				O
Impatience		O		O		O
Selfishness		O		O		
Pride		O		O		O
Discontentment		O		O		O
Covetousness		O		O		O
Hatred		O				

O = Opposing Leader

APPENDIX 19

COMPARISON OF LEADERSHIP TRAITS BETWEEN INCUMBENT AND OPPOSING LEADERS

Incumbent Leader	A.J. Tomlinson		M.A. Tomlinson		Billy D. Murray	
Opposing Leader		J.S. Llewellyn		Grady R. Kent		Robert J. Pruitt

Healthy Traits

Competence	I		I	O	I	O
Transparency			I		I	
Motivation			I	O	I	
Self-Confidence			I		I	O
Ambition	I		I	O	I	O
Honesty	I		I	O	I	O
Flexibility	I				I	
Meekness	I		I	O	I	
Patience	I		I		I	
Unselfishness	I		I		I	
Humility	I		I		I	
Contentment			I		I	
Parsimony	I		I		I	
Love	I		I	O	I	O

Unhealthy Traits

Codependence						
Paranoia	I	O		O		O
Compulsion	I	O				O
Narcissism	I	O		O		
Greed		O				
Dishonesty		O				
Inflexibility		O	I	O		O
Retaliation		O				O
Impatience		O		O		O
Selfishness		O		O		
Pride		O		O		O
Discontentment	I	O		O		O
Covetousness		O		O		O
Hatred		O				

I = Incumbent Leader O = Opposing Leader

APPENDIX 20

LEADERSHIP STYLES – DEFINITION RUBRIC

Style	Definitions
Autocratic Leadership Cluster	Being arbitrary; controlling; power oriented; coercive; punitive; stresses obedience, loyalty, and strict adherence to rules; relies exclusively on one's own judgment; a creation of fear and mistrust
<i>Common Traits:</i>	<i>Paranoia, Compulsion, Narcissism, Discontentment, Greed, Inflexibility, Retaliation, Impatience, Selfishness, Pride, Dishonesty</i>
Democratic Leadership Cluster	Concern for followers; considerate; consultative and participative; concerned with people and good working relations; solicits advice, opinions, and information from their followers; favors equality
<i>Common Traits:</i>	<i>Competence, Transparency, Ambition, Flexibility, Participative</i>
Transactional Leadership Cluster	Emphasizes the exchange that occurs between leader and follower, aimed at satisfying their own self-interests; mutual discussions with followers about requirements to reach desired objectives
<i>Common Traits:</i>	<i>Competence, Ambition, Motivation</i>
Transformational Leadership Cluster	Leaders who raise followers' level of consciousness about the importance and value of designated outcomes; they get followers to transcend their own self-interests for the sake of the team; elevates the follower's level of maturity, ideals, and concerns for the well-being of others; leaders are inspirational, intellectually stimulating, and individually considerate
<i>Common Traits:</i>	<i>Motivation, Honesty, Flexibility, Unselfish, Ambition, Self-Confident, Transparency, Contentment</i>
Servant Leadership Cluster	Similar to transformational leadership where leaders share and align their followers' interests, however goes a step further, where leaders put the interests of their followers before their own; there is personal development and empowerment of the followers
<i>Common Traits:</i>	<i>Motivation, Honesty, Flexibility, Unselfish, Meekness, Patience, Gentleness, Humility, Contentment, Love, Servant-hood, Transparency</i>

Definitions taken from, Bernard M. Bass, *The Bass Handbook of Leadership: Theory, Research, & Managerial Applications* (Fourth Edition) (New York: Free Press, 2008), 41, 440, 441, 445, 575, 583, 585, 618, 619, 623, 626.

APPENDIX 21

COMPARISON OF LEADERSHIP STYLES AMONG INCUMBENT LEADERS

(Taken From Leadership Traits)

Autocratic	Democratic	Transactional	Transformational	Servant
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A.J. Tomlinson

Paranoia Compulsion Narcissism Discontentment	Competence Ambition	Competence Ambition	Honesty Ambition Flexibility	Unselfish Humility Honesty Flexibility Meekness Patience Unselfish Love
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M.A. Tomlinson

Inflexibility	Ambition Competence Transparency Flexibility	Competence Motivation Ambition	Contentment Self-Confident Motivation Ambition Honesty Transparency	Unselfish Contentment Humility Motivation Transparency Honesty Meekness Patience Love
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Billy D. Murray

	Ambition Competence Transparency Flexibility	Competence Motivation Ambition	Contentment Self-Confident Motivation Ambition Honesty Flexibility Transparency	Unselfish Contentment Humility Motivation Transparency Honesty Flexibility Meekness Patience Love
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APPENDIX 22

COMPARISON OF LEADERSHIP STYLES AMONG OPPOSING LEADERS

(Taken From Leadership Traits)

Autocratic	Democratic	Transactional	Transformational	Servant
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J.S. Llewellyn

Paranoia Compulsion Narcissism Discontentment Dishonesty Inflexible Retaliation Greed Impatience Pride Covetousness Selfishness				
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Grady R. Kent

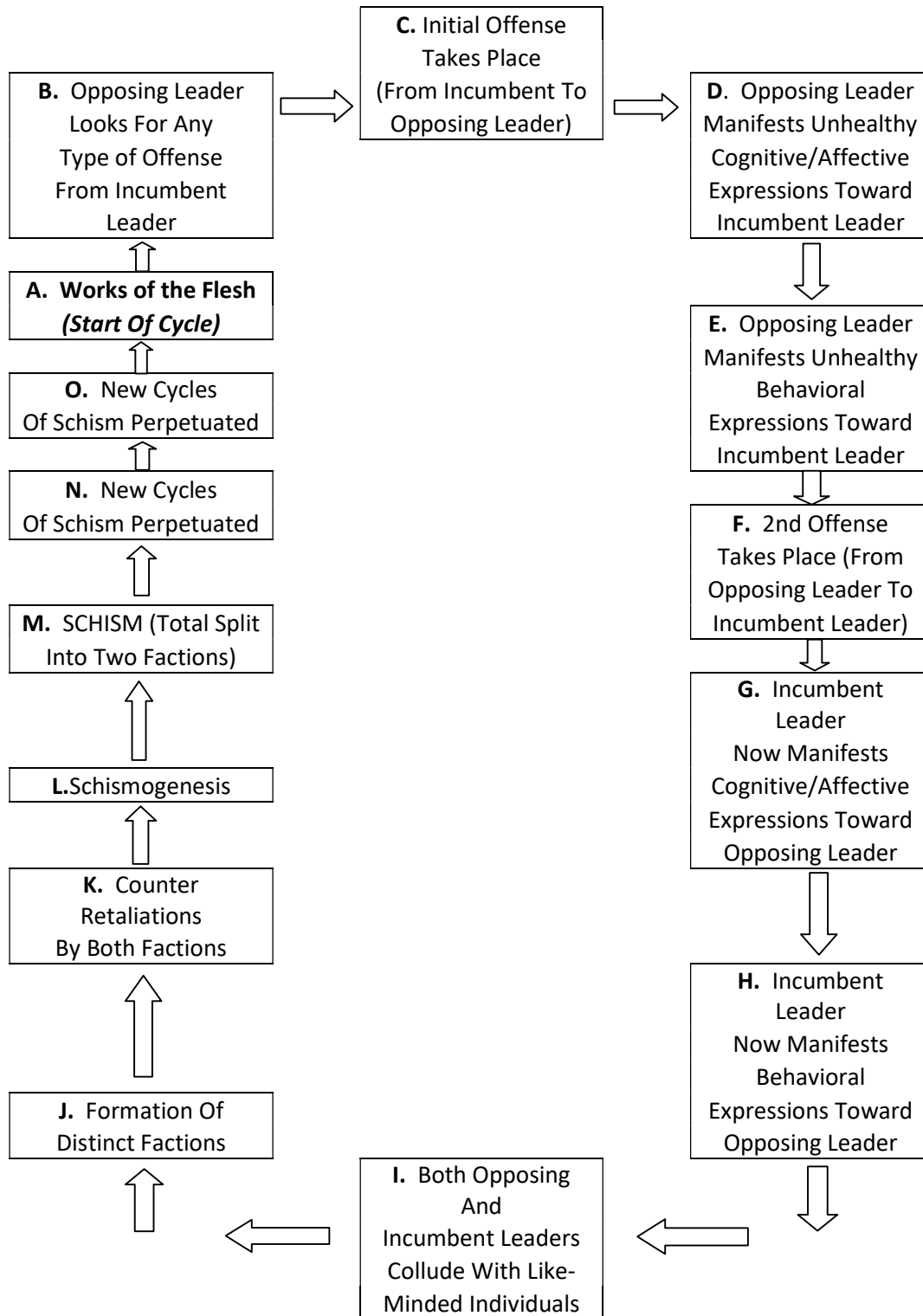
Paranoia Narcissism Inflexible Impatience Discontentment Selfishness Pride	Ambition Competence	Competence Motivation Ambition	Honesty Motivation Ambition	Honesty Motivation Meekness Love
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Robert J. Pruitt

Paranoia Compulsion Inflexible Retaliation Impatience Discontentment Pride	Ambition Competence	Ambition Competence	Ambition Self-Confident Honesty	Honesty Love
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APPENDIX 23

CYCLE OF SCHISM



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